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HIGH-HEARTED SERVICE

See p. 10
Homout Ich Dene!

THUS did the most famous Prince of Wales in the past, Edward the Black Prince, sign his name.* And against it he drew a rough circle, as if to represent his royal seal, inscribed with the two proud mottoes to which a Prince of Wales is entitled and which he himself had honourably earned, as a boy at Crecy, where the odds against his side were eight to one. In war-time he wore a crowned lion as the crest on his battle-helmet, and the motto which went with it was *Houmout*, 'high-mood' or *High-hearted*; on his splendid robe in peace-time he bore a badge of ostrich feathers, with the words *Ieh dien*, which, as everyone knows, means *I Serve*. This is no fusty antiquarian lore. These are still the mottoes of the Prince of Wales; they sum up his own message to the whole nation to-day. This is peace-time, with its steady watchword *I Serve*. But it is also, in a real sense, a time to put on the *High-hearted* lion-helmet and stand stoutly against odds which may well be eight to one as of old—the huge forces, political and economic, under which the world seems to be cracking and crumbling, the temptation to let our spirits droop and our hands hang down. The Prince is in the field, like his great ancestor, to lead his hard-pressed fellow-countrymen with the historic twin mottoes—*HOUMOUT* and *ICH DIEN*. He is asking all of us for high-hearted service. Who will follow the lead?

* * * *

By the time these lines go to press our Patron, the Prince of Wales, will have made an appeal to the nation from the familiar platform of the Royal Albert Hall. That night (January 27) it will have reached great audiences, assembled to hear it in over 260 towns and cities, many of them far distant from London, and hundreds of thousands of wireless listeners will have heard the voice speaking in their own homes. What the Prince's words will be no one, not even those nearest to him, can, at the moment of writing, say—for as the initiative of this appeal has been his own, so is the form which it takes. But it is certain that it will not go unheeded, and it may well prove—among all the utterances of his which have already helped to give people the impetus they needed—to be an act of leadership such as no one else could make with the same authority.

* This is the only known piece of the Black Prince's handwriting and it occurs at the foot of a warrant of 1370, granting pensions to certain gentlemen. He signs *S. de P.*, which seems to stand for *Signature* (or perhaps *Sigillum—Seal*) *de Prince*; and he spells his mottoes *Homout* and *Ich dene*. For the whole subject see an article, *The Prince's Motto*, in the *JOURNAL* for August, 1926.

At our Birthday Festival in the Albert Hall in 1924, the Prince of Wales, as Patron of Toc H, lit the new Lamps—surely themselves symbols of high-hearted service—and in his speech afterwards said : “ The image of Toc H that I have in my mind is that of a green tree. A living, growing tree means youth, and trees *must* be tended as *youth must be served*. But we of Toc H would sooner say that *youth must serve*.” In the same great Hall in 1932, the Prince, as Patron of the National Council of Social Service which organised his meeting, has the same double message to give—“Youth must be served—youth must serve.” The Secretary of the National Council of Social Service* reminded some of us recently how much service had been accomplished. “When you look back,” he said, “to the conditions which existed twenty-five years ago and compare them with those of to-day, the change is hardly believable, and this country has achieved something of which it ought to be very proud. But ” (he went on) “I suggest that improved social conditions have had another result—they have encouraged people to look for salvation to what may be called wholesale methods to feel that progress depends on somebody else, the Local Authority or the Government. I believe firmly that the end of that period has come, and that if we go on in that way we shall be going on towards ruin. The urgent need of the nation is a great revival in the belief in individual effort.” He went on to remind his hearers of the serious restriction of social services like education, which national economy now made necessary and which would go on for a considerable time to come ; he suggested that the remedy, to a great extent, was in their own hands. Voluntary effort could not do all the things which the public services could do, but a great increase of voluntary effort could ensure that progress, on different lines and by different means, would go on. The Prince was to call for voluntary service of some kind from every class in the community ; he was appealing to the growing generation to spread abroad in the land a new standard of service ; he was asking the older people to give youth a chance to make this possible. There was plenty of evidence that the spirit of service was already among us, but it needed to be focused, to be harnessed to some practical application ; there were people in every class only waiting for the call to do voluntary work which would cost them something. And now the call has come. The need was surely never greater, nor the chance of response more ripe.

You and I and the “World-Crisis”

Every one of us who reads his newspaper, opens it each morning with fresh bewilderment. The spectacle of the nations marching and counter-marching, some to achieve, some to avoid, a decisive engagement at a health resort called Lausanne ; the sight of a world which has produced so much of everything that millions of its inhabitants can scarcely get the bare minimum of anything ; the knowledge that vast hoards of gold lie in vaults on both sides of the Atlantic and that nobody knows how to use them ; the fear that civilisation may slide into chaos while the politicians of three countries are preparing their election speeches ; the theory that all nations must draw closer together in order to win through, coupled with their practice of raising ever higher walls of prejudice

* Captain Lionel Ellis, speaking at the Toc H Schools Conference on January 11. (See page 68.)

and tariffs to shut each other out ; the belief that no sane people want another war but that most people are busy getting ready for it—these things make us pinch ourselves to see if we are dreaming. “ A mad world, my masters ”—but it does not help us also to say :

The time is out of joint ; O cursèd spite,
That ever I was born to set it right.

Despair is no remedy for depression. Where the whole “ world crisis ” seems beyond our understanding and our help, it can only be tackled in miniature by each man, in the job which lies ready to the hand of each one of us and within our powers. “ The urgent need of the nation is a great revival in the belief in individual effort.” What can each one of us do to help our nearest neighbours ? Neighbours, put together, make a nation ; and if our own nation can stand firm, other nations, harder hit perhaps than we, will be helped to find their feet also. And so, relying no longer too much on “ wholesale methods,” we come down to the “ brass tacks ” of our own job.

What Toc H can do

Toc H—that is the individual members of Toc H working as one team—has its clear part to play in response to the Prince’s call. Both his mottoes, as it happens, are on our lips every time we say the Toc H Prayer—“ with gallant and *high-hearted* happiness we *work* for God’s Kingdom in the wills of men.” There should, therefore, be nothing new or strange about the Prince’s call to any true Toc H member. He is already serving in a high-hearted fellowship. He is, perhaps, already doing as much as seems to him possible : now he will try to do even more and to help many more men to do their share. But there are special ways in which Toc H has been asked to lend a hand.

1. *In Preparation* : In conjunction with local Councils of Social Service, with local Rotary Clubs, etc., the home units of Toc H were asked (in a circular issued to them from our Headquarters in the first days of January) to help the National Council of Social Service to organise a meeting in their own town or district on the night of January 27, in order that citizens, wherever possible, might come together to hear the Prince’s own words broadcast from the Albert Hall, and have them backed up by some other speaker with a special local application. There is evidence that Toc H played a decisive part in a number of places in persuading the Mayor or other authority to hold such a meeting.

2. *The Meetings* : In many cases Toc H units worked very hard in helping to organise the local meeting—to see that boys and girls from schools and all juvenile organisations, members of adult societies and the general public were duly invited, that the local Press had been enlisted to give the Prince’s call publicity, that the programme of the meeting and the stewarding of it should have no “ loose ends,” that definite information should be available for enquirers.

3. *The Follow-up* : Assuming that there is a real response by volunteers as the result of the meeting, the “ follow-up ” becomes the hardest and most vital work of all. Toc H is not only a fellowship whose members try to serve in various ways : it may also be suited in the present emergency to act as a sort of “ clearing-house ” for some of those who now come forward to serve. Each unit will therefore have to think out (a) how volunteers can best be guided into channels of service, trained and used for existing, extended or new work, and (b) how the appeal can be followed up locally so that the initial impulse is kept alive and made useful,

instead of being dissipated in a momentary enthusiasm. Furthermore, units will find it more than ever necessary to study and know the needs of their district, to be prepared to co-operate with all kinds of bodies, to be ready to welcome numbers of new allies (who may never become Toc H members) and, above all, to "let their Light so shine" that God may be glorified by the work men are led to do.

One job—among many

This is not the place to go into details as to the jobs which need volunteers; they are legion and they cover the whole field of social service. One section of the field in particular already occupies a big proportion of our own members, and provides innumerable openings which they can help other men to fill. This is work for boys. To say this is not for one moment to belittle the many other kinds of service which Toc H members are doing, or to restrict the Prince's call for us to one corner of the field. But to get anywhere one must start somewhere, and so this has been chosen as one starting-point for concentrated effort. In token of this Toc H produces the pages which follow, not so much for its own members (though some may find them useful) as for the guidance of volunteers outside Toc H who now come forward, wondering where and how to give their service. This is, of course, not intended as propaganda for Toc H itself, a point made clear in the italic note at the head of it. The article is available in 8-page pamphlet form, price 2d., on application to Toc H Headquarters. Many copies have already been issued to Toc H units which reported that they were organising meetings.

"I SERVE"

This leaflet is issued by the Headquarters of Toc H, an Association whose chief aims are to foster unity and friendship between men of all classes and points of view and to help them to undertake unselfish service for the community. Since its method is, as far as possible, to enlist those whom it reaches in the work already being done by other Organisations (in almost all cases with a serious lack of workers) it offers these pages as part of its contribution to the present effort greatly to increase the number of workers for boys, through whatever agency their service is offered.

HOW A MAN CAN HELP BOYS.

THE Prince's Call is to the wholeman-power—and woman-power—of our nation, but it is *to* youth and *for* youth in particular. In 1914 a call to the man-power of many nations was answered by youth in a measure hitherto unknown in history: it was a summons to work an unparalleled destruction which the unhappy history of Europe in the preceding decades seemed to make inevitable. Youth leapt to arms, and wrought and suffered until its work was finished. In 1932 the Call is, in all solemnity, no whit less urgent: it is a summons to *reconstruction*, on a scale commensurate with the ruin of fortunes, hopes and lives which faces the whole society of civilised mankind. Will history repeat itself? Will youth once again "stand to"? Will it leap to the task and sustain it in the face of all difficulties until better times return? The effort cannot be short and dare not be half-hearted, and many a young man must be content, as was a previous generation, to enlist in it "for duration," not knowing nor asking how much may, in the long run, be required of him. The future of the country is the future of its youth, and that future must lie largely in the hands of youth itself.

HANDS WANTED !

The future of the country is the future of its youth. Bring that trite and rather pretentious phrase down to a much homelier level—*volunteers for "boys' work" are urgently needed.* They have always been urgently needed, and there have never at any time, before or since the War, been enough workers in this field. But they are needed now with a new and greater urgency.

Among the many forms of service for which the Prince is calling for volunteers, none has a greater claim than this. For while the relief of distress, an immediate and desperate problem at this time, is essential to "tide over" the present generation, "boys' work," seen large, is concerned with raising up a new generation which may succeed where we have failed and may build a new order of which we have only dreamed. The future belongs to youth—but youth cannot advance *unled* to its fulfilment.

WHAT IS THE FIELD OF "BOYS' WORK" ?

Let us define a little the field which "boys' work," as it is often conveniently called, is intended to cover. There are, at one time, in the elementary schools of England and Wales some 2,800,000 boys. Up to the age of 14, when the great majority of them will leave school behind them for ever, they are provided for in many ways. Not only their education but their physical training and medical welfare is, to a constantly increasing extent, the concern of the State, aided by a great body of voluntary workers in the hours out of school. Many more volunteers are needed to work for school children, but this is not "boys' work" in its narrower sense and most urgent form.

Of the total of boys in elementary schools a proportion—totalling not more than 17 per cent.—will pass on to other schools, where, up to the age of 16 or beyond, a good deal of provision of the same kind is made for them. They do not constitute the main problem.

There remain the far greater number—some 230,000 in a normal year—who go out at the age of 14 from the ordered interests and comparative shelter of school into the world. They have to change their outward way of living precisely at the age which is in itself one of inward change and of special strain in every boy's life. Formerly it was to be expected that a boy on leaving school would at once secure the occupation and the status of a wage-earner: the nature of this was too often ill-suited to his powers, but at least it kept his hands busy and helped him to find his feet firm. Unemployment was indeed a dreaded enemy, but he could hope to face it with reasonable success. To-day, in a very great number of cases the boy who would willingly work is beaten at an early stage. In some areas from the moment of leaving school, in very many from 16, his only certain occupation, shared with his father and elder brothers, is regular attendance at the Employment Exchange or tramping the streets seeking work with ever lessening chance of finding it. In the parts of our country which are hit hardest by trade depression—in the valleys of South Wales, for instance, in the mining villages of Durham, in a city like Sheffield whose basic industry barely holds on to life, on Clydeside or Tyneside—it has become a commonplace that

skilled and steady men should have had no job for three or five years on end, but—almost more serious than all—that the hopeful boys who left school as many years ago should never have known the experience of a day's work at all. The understanding and sympathetic observer of these boys will marvel not so much at some inevitable signs of deterioration in them as at the spirit and the inherent soundness of heart with which they face their enforced idleness. They stand at the street corners waiting to be led to many-coloured adventures and to all kinds of usefulness. Who will lead them?

At the age of 18, it is commonly reckoned, a boy could take a man's job—if there were one for him: boyhood is over for him then. It is those four years of 14 to 18, between childhood and manhood, years which ought to be brimful of zest and decisive for the man-to-be, which are usually accepted as the field of "boys' work." It is, then, a strictly limited field, but it is so vast in reality that the present body of volunteers who work in it, great and faithful as that body is, scarcely copes with more than one-tenth of it. Who will be on our side? The Prince's Call expects an answer.

WHO CAN HELP?

A small proportion of the boys of the nation—we rate it high if we call it 1 in 20—does not finish its schooling at 14 or even 16, but at 18 or in some cases (if university years are reckoned) at 21. To these, more fortunate by no choice or merit of their own, is given not only occupation and discipline into the years of manhood, but opportunities of many kinds. They are taught, in school hours and in their leisure, to look at the world more widely; they have the chance to learn, by obeying, how to lead; by playing in a team, how to captain one; by following the fine tradition of a school how to foster a tradition outside it. Much has been given them, and the Prince's Call asks much of them now.

It would be foolish to minimise the difficulties in the way of their response to the call of voluntary service. When they leave school these men have responsibilities in proportion to their greater opportunities, anxieties which often match their comforts. Many of them nowadays are hard put to it, not so much to make a career as to wrest a living from these hard times. The section of youth which, through its secondary and public schools, has had the greater chance, shares to the full the crisis of the hour with those whose chance has been much less. These sections belong together and have a single cause; they can re-discover, if they will, that essential unity which all ranks found in the fellowship and common share of service in a platoon or a ship's company.

Youth with its extra years of schooling has much to give, but it has not everything. There is another kind of man to be reached by the Prince's call who has something these lack. This is the grown man, once himself an elementary schoolboy, who has himself been a member of a Boys' Club or a Scout, or N.C.O. in a Brigade. He has experience which is worth volumes of theory. Already in many places he is a club manager or an officer in some boys' organisation. More of his kind lie dormant, their old days a pleasant memory. Will they

hear the Prince's call and come forward to make the old days a reality for the new generation? It is much to ask, for their day's work now may be exacting, their family responsibilities great.

But there are others who can help too, though they may be no longer young men nor experienced in work of this kind. A word to them later on.

THREE GOOD WAYS OF HELPING.

In our country boys' work flows in three main streams, each making its indispensable contribution at last to the broad river of our national life and spirit. The three methods are distinctive, but there is ample room for them all and no need for rivalry except as between friends. Each method appeals to certain deep instincts, varying in their mixture, in all normal boys, and each tends to attract to its work the men most suited to it by training, taste and temperament. Each is championed with natural warmth by its adherents, but it is certain that all three are good ways of helping boys. They are these:—

1. *The Boys' Club*.—The number and variety of boys' clubs is legion, but the object of any worthy of the name is much wider and more positive than that expressed by kindly but ignorant onlookers as "keeping boys out of mischief in the streets." In enlightened hands a Boys' Club is a complete State in miniature, providing for all the activities of body, mind and spirit of its members, giving them an intense "club spirit," teaching the rank and file the rudiments of self-government and the great hearts among them the art of leadership. There is no finer preparatory school for citizenship, for the spirit of service must be the first rule in a good club. Adequate premises are important, but the real touchstone of success is the ideal and the devotion to it of the leaders.

2. *Brigades*.—The Boys' Brigade (with which the Boys' Life Brigade is now united), and the Church Lads' Brigade, rest, at least in outward form, on a military type of discipline, as opposed to the civilian or, so to speak, "political" organisation of a Boys' Club. But only uninformed prejudice, jumping to conclusions at the sight of a uniform and the sound of a band, pretends nowadays that the spirit of the Brigades is "militarist." They carry on, in addition to their drill, all the ordinary activities (games, camps, teaching of various kinds, etc.) of a Boys' Club, and are on a definite religious basis.

3. *Boy Scouts*.—The Scout movement is of more recent foundation and its remarkable growth round the world is due to its appeal at once to the practical and the romantic instincts of a boy's mind—the use of such arts and sciences as cookery, music, woodcraft and seamanship, the world of Peter Pan's Indians and pirates translated into real life, the spirit of adventure and of chivalry. For younger boys there are packs of Cubs (as there are often Junior Boys' Clubs for boys of school age), and for older fellows there are Rovers (as there are older Lads' Clubs). The unit in scouting, the Troop, is smaller than the normal Boys' Club or Brigade Company, and hence it comes that the strength and the weakness of the Scout system depends even more largely on the personality of the Scout-master himself than do the other two methods on the manager or officer.

Every one of these three methods of Boys' work is woefully understaffed. Not only is it compelled to struggle unceasingly to maintain its existing commitments and to overwork many of its willing volunteers, but it has to see new opportunities of work slip by every day unrealised because the staff for them is lacking. If ten times as many young men would come forward and fit themselves to be managers of Clubs, Officers of Brigades and Scouters, they would find boys, at present untouched by these agencies, ready to their hand. And the effect of such an increase on the happiness and usefulness of a whole new generation would be beyond telling.

SOME OTHER WAYS OF HELPING.

It is the greatest mistake for any man to suppose that because he is no longer young or has no special aptitude for leading boys he can play no part, however much he would desire to do his bit, in boys' work. Either through the medium of Clubs, Brigades and Scouts, or quite independently of them, there is an opening for almost any special talent or experience. Here are a few:—

Can you sing, play an instrument, train raw material in a choir? There are few Clubs, Companies or Troops whose music does not badly need improvement.

Can you act, produce a show, stage-manage, paint scenery or make "props"? There are no keener—or abler—amateur actors than boys, if someone will take them in hand.

Can you manage a library, advise boys how to read, take classes or give lectures? If so, your readers and your audience await you.

Have you any skill in carpentry, bootmaking, bookbinding, leather and metal working, plumbing or any handicraft not too technical? If so, come and show boys how.

Are you a gardener, a stamp-collector, a wireless "fan"? Come and spread the infection.

Can you play football, cricket, chess? Can you run, jump, box, swim? If so, come and play with boys, coach them, referee for them.

Can you cook, tie knots, distinguish the notes of birds, find your way by the stars? If so, unfold these mysteries to boys.

Are you a doctor or a dentist? If so, many a Boys' Club is waiting to be regularly overhauled and advised: boys are tremendously keen on being "fit."

Are you an architect? If so, many a ramshackle set of Club premises calls out for your advice, many a new scheme for your opinion or your plan.

Are you a business man? Clubs and troops urgently need treasurers, advisers and honorary auditors: and a sound business head could often save them from many difficulties.

Are you a married man, with a home of your own? If so, many boys, in little groups or as individuals, would love to be received in it and to enjoy the friendly hand you and your wife can give in many ways.

Are you "a bit of a student"? If so, there is a boy here or there whose chances in matric., or a professional examination may depend on your private tuition.

Are you free to live where you like? If so, why not live where boys are thickest on the ground, and where, as their neighbour, you can know and help them best?

These are but a few of the ways, taken almost at random, in which men can help. Age need be no obstacle: some knowledge and plenty of goodwill can find an opening.

Another special direction in which help for boys is needed must be mentioned. This may be comprehensively called *Trouble*. There are many boys sick in hospital or at home, boys mentally or physically defective, boys "on the road" in these workless days and in the casual wards, "juvenile offenders" who need a wise friend when they are on probation or discharged from Borstal or prison. Boys in trouble often need infinite patience and understanding from those who stand by them to help, the wisdom and decision of an experienced older man, the confidence which is not defeated by their failures. Many an older man, without being aware of it, has these gifts to offer boys who sorely need them.

TWO GOOD REASONS FOR HELPING.

Time and again in these last years our nation has been encouraged to prepare for "the turning of the tide" and "a good time coming" to reviving trade. The prophets have, so far, been refuted by events, but it would be madness to give up the expectation of revival or to cease to prepare for it. In the same way it would be a tragedy, far-reaching in its effects on our history, if the army of men and boys now in difficulties finally abandoned all hope of a chance to take their true places in the world's life and work when things improve. When trench-warfare brought millions of men almost to a standstill in the mud for three years, the armies were not disbanded, though the strain of keeping their *morale* intact was increasingly severe. They were ready to the last button (for some men it *was* almost the last) when the signal for advance finally came. When the boys of our country, now often at a standstill, once again have the opportunity of advancing into their life's work under more normal conditions, everything will depend on the spirit which they have been able to maintain in the dull days of waiting and on their equipment of body and mind for the tasks ahead of them. This may be termed the economic reason why all those who can help should turn their best resources of time and of talent *now* to boys' work.

But for those who know boys well and are already engaged, as parents, friends, teachers or boys' workers, in leading and training them, the human reason for their efforts will far outweigh the economic. They are dealing with the most vivid and responsive material in creation, most human, most humorous, most loyal, most lovable. Without this work life for such men would be emptied of its most fascinating and most grateful occupation. They feel that they are taking a direct hand in creating history—and they are right. Parliament may make laws to regulate the present: schoolmasters and scoutmasters are moulding the men who will control the future. Boys' work is a large duty, but those who do it know it as a joy and find it to be its own abundant reward.

HOW TO START WORK.

From the foregoing it should be clear that there is an opening in boys' work for men of all ages and almost every sort of talent and training. Some men have to admit that they have no great liking for boys and no power of attracting them.

If this be really so, let no persuasion and no mere sense of duty tempt them to undertake direct work with boys, who are quick to discern who are their natural allies and who not. For these there are, indeed, many other forms of voluntary service where, in answer to the Prince's call, they may find themselves urgently needed and at home.

Given the love of boys, and the desire to help, how shall a man proceed? Everyone who has seen a Brigade company or a Scout troop at work has guessed that this work involves some degree of technical knowledge. It is a great mistake, sometimes made, to suppose that the work of a boys' club involves no such preparation, and offers, therefore, an easy way out. It takes time and much application to manage a motor-car or handle a horse rightly, and the human boy is more complex, self-willed and valuable than either. Everyone, therefore, who wants to offer his service through that one of the three main methods which specially appeals to him, should be ready to go to school as a "new boy" for the sake of his job. This means an offering of time and some concentration, but it is not at all so forbidding as it may at first sound. It implies much less of "book-work" than of friendly apprenticeship to someone of experience who is in the work already. And when the happiness of the job takes hold, the burden of learning it is light.

The methods of boys' clubs with new workers vary greatly; the Brigades and the Scouts have their own systems of training. Men who volunteer, therefore, will be put in touch with the organisation concerned, and will be shown by it how to serve their apprenticeship. A list of the chief organisations in boys' work which will welcome offers of service and enquiries is shown below.

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The Prince's Call is to the whole man-power of our nation, but it is to youth and for youth in particular. It has been truly said that "the 18 year-olds saved the situation in '18." Can the 18 to 30 year-olds, backed by the elder men, save it again in '32?

Some of the Chief Voluntary Organisations Dealing with Boys

Enquiries should be addressed to local representatives or to the Secretaries at their National Headquarters:—

THE BOY SCOUTS ASSOCIATION, 25, Buckingham Palace Road, London, S.W.1.

THE BOYS' BRIGADE, Abbey House, Westminster, London, S.W.1.

THE CHURCH LADS' BRIGADE, Aldwych House, Catherine Street, London, W.C.2.

THE NATIONAL ASSOCIATION OF BOYS' CLUBS, 27, Bedford Square, London, W.C.1.

Enquiries regarding the work of a Juvenile Organisations Committee (the co-ordinating body between local voluntary organisations, schools, educational authorities and other official bodies) should be addressed to—

Mr. P. Wilson, Secretary, Board of Education J.O.C., Whitehall, London, S.W.1.

Offers of help from men willing to work among boys, but uncertain of how best to give their services, should be sent, stating age, experiences and capabilities, to the temporary "clearing-house"—

THE NATIONAL COUNCIL OF SOCIAL SERVICE,
(Voluntary Service Dept.), 44, Russell Square, London, W.C.1.

Members of Branches and Groups of Toc H in all parts are ready to assist in any way, if enquiries are made of the local Secretary or Jobmaster, or of

TOC H HEADQUARTERS, 47, Francis Street, London, S.W.1.

"FROM THE RICHER TO THE POORER"

IN many a Group's Petition for a Lamp of Maintenance—and indeed always where Toc H is what it sets out to be—our members pledge themselves to service "from the richer to the poorer, from the friendly to the lonely." The sincerity of this, our pledge, has never had so fine an opportunity of simple testing as at the present time. Nearly all of us are poor—but someone even poorer is not hard to find. Many of us are losing, or have lost, our jobs—but some have been out of work even longer than we. Within our family there is always friendship—and outside there is often loneliness. We are, then, in the happy position of having something we can give to some other man. But what can *I* give? Here is a fragmentary quotation which may offer a suggestion, perhaps to some. If we *all* acted on it, how many lives, both of givers and recipients, would be touched and changed? Now for the quotation:—

"Our Plan"

"William and I drove to the Home Office. An hour later we were sitting face to face with the Permanent Official we wanted to see . . .

"Well," I began, 'the Cabinet has issued a call to the nation about Winter relief, which is just what we—and thousands like us—have been long discussing. But we don't feel that the form or the spirit of the Government's appeal, or the way it has been published, really meets the case . . . Our plan concerns a course of action which in any case will be necessary, but which has certain advantages over other plans which may be put forward. First, it is calculated to enlist every kind of person, from the President to the butcher's boy, in the service of those in need—and this Winter, if the number of unemployed grows and the drain on municipal funds still further continues, that will be unavoidable. But, besides, our plan, if carried through, would have a result as important as the action itself. It would make all the different classes of society feel once more that they belonged to each other; a common necessity, faced in common, would lead to a fellow-feeling in suffering, of which the value to the nation is clear.'

"At this point William chipped in: 'Just think of the War, for instance,' he said. 'Didn't everyone give the last thing he had? Didn't thousands of school-children collect everything which their households could in any way do without? Didn't every girl long to be a nurse? Didn't every old maid knit socks and mufflers for men who were cold? Didn't the very poorest save food from their own mouths to help others? Shall our people be capable of such sacrifice only when it concerns a madness like war? Do you really think that the situation which this Winter will bring with it is any less dangerous? Is it only possible to rouse a nation when bombs are bursting? What happened then *must* be possible again to-day.'

"The Permanent Official shook these questions off as if they were rain-drops off his hat. 'The Government's appeal,' he said, with a soothing gesture, 'was the first step, not the only one. We are planning, in course of time, several efforts of this kind. You cannot believe how difficult it is to co-ordinate all the charitable agencies.'

"We can quite believe it," I replied. 'We believe also that now it is not merely a question of co-ordinating agencies, but of getting a move on with a workable plan—a move that has nothing to do with parties, denominations, points of view, new Government machinery and other bits of organisation; a move, started perhaps by a rousing public appeal from the President himself, which will take hold of individuals and carry them along with it, and do the job that is needed . . .'

" 'It would, of course, be impossible in any such appeal to refer to the extent of the emergency which you fear,' said the Official. 'We must think on political lines.'

"William got excited. 'No!' he said. 'That's exactly what you *mustn't* do! . . . A hundred unemployed must eat their meals with the President, the same with the Chancellor of the Exchequer; Miller, the butcher, could feed five people; Jones, the ticket inspector, one; I could—so long as I am in work—provide meals for three men a day in my lodgings.'

" 'I don't eat at home,' I said. 'But I would also entertain three men as my guests in the restaurant where I have meals.'

"The Official was gradually getting impatient. 'Much will happen,' he said, 'you may be sure of that. The soup kitchens, for instance, will be brought into more extensive use.'

" 'But that is not at all the same thing,' said I. 'We are trying the whole time to get you to see how vital it is that the whole move should be made not impersonally but on the basis of a real human touch extending through the country from end to end.'

" 'I know, I know,' said the Official. 'You are thinking of neighbourliness, the old-fashioned conception. Well, well, I have been long engaged in philanthropy myself, and possibly know the ground better than you do. . . . I must ask you to excuse me: my time is very full. Rest assured that everything possible will be done.'

"He shook hands with us. Crestfallen we left the Home Office. . . . "

Taking the Hint

Now the "Home Office" in question was not in Whitehall but in Berlin. "William and I" were not two Toc H members but a pair of impetuous young Germans; and their phantasy was published two or three months ago in an obscure periodical in their own language and country. Permanent officials may or may not bear a family resemblance to one another all the world over, but, at least for us, is there nothing in this fantastic unofficial plan "on the basis of a real human touch"?

Over and beyond everything our own National Government can do—even if we "can rest assured that everything possible will be done"—the emergency of our neighbour to-day is our own personal and individual concern. Supposing that every Toc H member who was in a job this winter had one man who was out of a job as his frequent guest, every "richer" Toc H family one "poorer" family, in whatever way they best could. After all the Jobmaster needn't know. And even if we were found out, we should have no real reason to blush. The plan is difficult?—probably. Dangerous?—perhaps. We should need all the active resources of the "Toc H spirit" in choosing our guests, in inviting them, and in putting them in the position of true friends at our table. Mere pity would be a false start and charity (in the common debased sense) the wrong motive; understanding and love, nothing less, would be needed to see the plan through. Once begun, the hint might reach our neighbours, the plan might spread and become a habit. And no one can say how great an inward and spiritual grace might not come among us all through so simple and sacramental an act.

This principle of hospitality has indeed been in Toc H since the days of Talbot House itself. In any Mark at any time there are usually to be found men who, without any loss of self-respect, share the family life because fellow-marksmen are quietly making up the difference in payment which these cannot afford.

The Art of Giving

One of the hardest and most elusive things to use is *tact*—which, being translated, simply means “touch.” Some men, we all know, are cadgers and their skins are thick ; they care for nothing so long as they can “touch” us for a tanner or a tenner. But most men are not cadgers and their skins are very sensitive ; they can recognise any suspicion of patronage in the touch of our “*tact*” upon them. We must somehow make men as willing and as free to be our guests as we are to be their hosts. And that takes a lot of doing—on both sides. Listen to what Robert Louis Stevenson has to say on this point : he endears himself to his readers because he is sometimes wiser about life (and sometimes almost more foolish) than most of them. In his essay on *Beggars* he writes :—

“What an art it is to give, even to our nearest friends ! and what a test of manners to receive ! How, upon either side, we smuggle away the obligation, blushing for each other ; how bluff and dull we make the giver ; how hasty, how falsely cheerful, the receiver ! And yet an act of such difficulty between near friends, it is supposed we can perform to a perfect stranger and leave the man transfixed with grateful emotions . . . We should wipe two words from our vocabulary : ‘gratitude’ and ‘charity.’ In real life help is given out of friendship, or it is not valued ; it is received from the hand of friendship, or it is resented . . . Here, then, is the pitiful fix of the rich man ; here is that needle’s eye in which he stuck already in the days of Christ, and still sticks to-day, firmer, if possible, than ever ; that he has the money and lacks the love that would make his money acceptable.”

Few of us are “rich men” in the common sense of the word, but most of us have a little more of the resources of money and a home than some others we could find. Have we the love that should make these things acceptable to a guest in misfortune ? Try the “plan” and you will soon know. It is a true Toc H job for these hard times.

“THE FOUR POINTS OF THE COMPASS”

EVERY man in Toc H knows that his duty as a member of our family is laid down in a document known as “The Four Points of the Compass.” If a member is asked what the Four Points are, he will—in nine cases out of ten—unhesitatingly answer nowadays, “*To think fairly ; To love widely ; To witness humbly ; To build bravely.*” The tenth member, belonging perhaps to the older generation of Toc H, will know that these are *not* the original Four Points (though they may be claimed as a convenient, if not an exact, summary of them) ; he may or may not be able to give you the substance of the original Points, but it is 1,000 to 1 against him being able to repeat them by heart.

Peter Monie, in *Toc H under Weigh*, has expressed the opinion that the “Four Points of the Compass” constitute “the most important statement ever made about Toc H,” and if this be so, it is surely worth while to be clear as to what that statement actually is. In the JOURNAL for December, 1928, the four or five different documents concerned with—or confused with—the Four Points were set out, but as the great majority of our members in 1932 have either never seen or have probably forgotten the pages concerned, we will try to cover the ground again.

In 1928 Tubby discovered among his papers and forwarded to the JOURNAL the original draft of the Four Points, with this note :—

“ This scrap of pink paper, so unprepossessing in aspect, is the first to bear the Four Points of the Compass. Dick Sheppard, Alec Paterson and I met, some time in 1920, for Celebration and breakfast at St. Martin-in-the-Fields, as a sub-committee appointed to draw up a rule for Toc H. In the end, as usual, one man did it. Dick was too desperately busy ; Alec drew up Four Rules of Life (*see below*) ; and I drafted the *Four Points* on this scrap of paper. The Fourth, however, was a suggestion of ‘ Shi’s ’ (*Major H. Shiner, first Warden of Mark I, now of Petworth Branch*). In this first draft, Aims and Methods remained distinct.”

The Original Four Points

(They are printed here so as to show, *in italics*, the revisions made in the original draft ; while phrases and words discarded are printed within brackets.—ED.)

1. To promote an *active and* intelligent sense of brotherhood among men of all classes.
2. To stand for *the fullest development of the individual* [such conditions of livelihood] for every man as may assure him security and opportunity, *within the growing framework of Society*.
3. To *rest content with no less* [establish—press for] a standard of education *than* [which] will enable Everyman both to think and act with judgment and unselfishness, not only as a neighbour but as a citizen.
4. To recognise the dominating claims of the spiritual factor in human *life* [nature] and *to found on them a principle of reconciliation between men in the joy of* [and] service for the common good.

Our Methods are :—

- (1) The opening of a series of self-supporting Club-Hostels, where both residents and visiting members stand four-square in the unity of the common life.
- (2) The establishment of Central Club premises, which in addition to the ordinary recreation facilities shall serve as a *depot* for the diffusion of a wider outlook and for the recruitment and training of social workers.
- (3) To bring the expert to the Group, thus educating both ourselves and what public opinion we can influence.
- (4) To spread the Gospel without preaching it.

Alec Paterson’s “ Four Rules ”

A.P.’s *Four Rules* were these :—

Each day (1) I will think for two minutes.

(2) I will read for twenty minutes.

(3) I will treat every fellow-servant as a brother, not asking from what school he came, or how his father earned his daily bread.

(4) I will build a new and glorious future for my country, believing that the best is yet to be.

The Four Points as First Published

The Four Points were first printed on the back of the form of Application for Membership in 1921. (At least four different forms of Application were used before that, but none bears the Four Points.) Note the fact that the four “ methods ” of the original draft now become the Four Points themselves.

Thus altered from their original phrasing, given on previous page, they read as follows:—

"The following further statement of our aims and methods is a summary digest of the task assigned to Toc H as we begin to see it. It requires confirmation by our First Annual Conference.

THE FOUR POINTS OF OUR COMPASS.

1. To open a series of self-supporting branches throughout the country for the fostering of a new spirit between man and man. These branches develop their own life and line of work in accordance with the chief need of their locality. Their task is not to compete with existing organisations, but to supplement and reinforce them. They meet for a monthly supper and discussion, exhibiting by the diversity of their origin, occupation and outlook, a spirit of reconciliation between the classes.

They are pledged:—

A. INTEREST.—To a wide human interest in the lives and needs of their fellows.

B. STUDY.—To the study of local conditions, civic, social and religious, and to challenge their generation to seek in all things the mind of Christ.

C. PRACTICE.—To mitigate by habit of mind and word and deed the evils of class consciousness.

D. RESPONSIBILITY.—To be responsible for the welcome and well-being of those commended to their friendship.

2. To establish a Headquarters Club in London and like Open Houses in each great city, whence the elder may serve the younger, and the friendly the lonely. Also, to make possible a Headquarters staff which can be at the service of the Movement as a whole, especially devoting its energies to the establishment of mutual respect and understanding between the student and the schoolboy on the one hand, and the young wage-earner and the industrial on the other.

3. To bring the expert to the group, to hear him and ask him questions; to listen hospitably and humbly to Everyman's story, and to help the truth to prevail. The representative group thus educates itself, and what public opinion it can influence; with the object always that from it social love may radiate, and the spirit of Class-war be exorcised, under the redemptive influence of the common loss.

4. To spread the Gospel without preaching it.

P. B. CLAYTON,
Padre of Toc H."

As printed, this was certainly confusing. In the first place, the "Aims," *i.e.*, the actual Points, were not distinguished from the methods by which they were to be carried out. Secondly, the four sub-sections of Point I were set out so conspicuously that a great many members in 1921, if asked what the Four Points were, would reply, "*Interest; Study; Practice; Responsibility.*" This document was never confirmed, as Tubby had foreshadowed in his note at the top, by the First Annual Conference; that Conference met at Grosvenor House at the Birthday Festival of 1922 and passed the "Main Resolution" (see below), but did not tackle the Four Points.

The Four Points in Revised Form

In 1922 Lionel Bradgate, first Editor of the JOURNAL, rearranged the printing of the Four Points so as to make them clearer. He set the Points themselves in italics and made the "methods" follow in brackets as an explanation of them, and he reduced the four sub-sections of Point I to their proper proportion.

This revised form was first published on the back of the Membership Form, with the "Main Resolution" above it. It reads thus :—

"THE FOUR POINTS OF OUR COMPASS.

I. *To open a series of self-supporting Branches throughout the country for the fostering of a new spirit between man and man.*

(These Branches develop their own life and line of work in accordance with the chief need of their locality. Their task is not to compete with existing organisations, but to supplement and reinforce them. They meet regularly for supper and discussion, exhibiting by the diversity of the members in origin, occupation, and outlook, a spirit of reconciliation between the classes.) They are pledged :—

To a wide human *interest* in the lives and needs of their fellows.

To the *study* of local conditions, civic, social and religious, and to *challenge* their generation to seek in all things the mind of Christ.

To *mitigate* by habit of mind and word and deed the evils of class-consciousness.

To be *responsible* for the welcome and well-being of those commended to their friendship.

II. *To establish a Headquarters Club in London and like Open Houses throughout the country in each great city, whence the older may serve the younger, and the friendly the lonely.*

(Also, to make possible a Headquarters staff which can be at the service of the Movement as a whole, especially devoting its energies to the establishment of mutual respect and understanding between the student and the schoolboy on the one hand, and the young wage-earner and the industrial worker on the other.)

III. *To bring the expert to the group, to hear him and ask him questions : to listen hospitably and humbly to Everyman's story, and to help the truth to prevail.*

(The representative group thus educates itself, and what public opinion it can influence ; with the object always that from it social love may radiate, and the spirit of Class-war be exorcised, under the redemptive influence of the common loss.)

IV. *To spread the Gospel without preaching it."*

Titles Given to the Four Points

In 1923 or early in 1924 a further attempt to make the Four Points clear was made and was first published in *The Lamp of Toc H*, a pamphlet written by Tubby specially for use in Schools but soon adopted for general circulation ; it is now out of print. Point I was headed, in capital Letters, FELLOWSHIP ; Point II, SERVICE ; Point III, FAIRMINDEDNESS ; Point IV, THE KINGDOM OF GOD. These titles were the invention of Padre Alex Birkmire.

At the same time the first Point spoke now of "a series of self-supporting Branches and Groups." For the first 40 Lamps, lit in 1922, were granted to all the existing units of Toc H, its "Branches." The "Group," as a probationary stage, did not come into existence until 1923. These additions never seem to have found their way into print on the membership form.

The "Objects" in the Royal Charter

We have now traced the development of the Four Points themselves. It remains to note other well-known documents in Toc H which are connected with—and often confused with—them. When Toc H applied for a Royal Charter, which was finally granted and signed by the King on December 14th

1922, it was necessary to define the objects of the Association more precisely and in language suited to a legal document. The four main "Objects" of Toc H (Royal Charter, Section IV) are *not* the Four Points, but it will be noticed that, in a different set of phrases and a different order, they cover the same ground. For example, it can surely be claimed that the manifestation of "the traditions of Christian fellowships and service" by all ranks during the Great War was a fine example of how men, self-forgetfully and under the greatest difficulties, can "spread the Gospel without preaching it." Let us, therefore, print the "Objects" from the Royal Charter, prefixing to each the appropriate "Point of the Compass":—

1. (*Point IV.—The Kingdom of God.*)—To preserve amongst ex-Service men and to implant and preserve in others and transmit to future generations the traditions of Christian fellowship and service manifested by all ranks on active service during the Great War, *thereby encouraging its members through the common Christian life of the Association to seek God, and helping them to find His Will and to do it.*

2. (*Point II.—Service.*)—To encourage amongst the members of the Association the desire to perform, and to facilitate the performance of, all kinds of social service as between and for the benefit of all ranks of society.

3. (*Point I.—Fellowship.*)—To promote among all people a wide human interest in the lives and needs of their fellows, and to foster in every man a sense of responsibility for the well-being of his fellow-men.

4. (*Point III.—Fair-mindedness.*)—To mitigate by habit of mind and word and deed the evils of class-consciousness, and to endeavour to create a body of public opinion free of all social antagonisms.

The first "Object" in the Charter, as granted in 1922, ended at the words "Great War." The rest of the sentence (here shown in italics) was added when the revision of the Charter was made in 1925.

The "Main Resolution"

The first Birthday Conference, held at Grosvenor House on December 16, 1922, feeling that the Christian basis of the Toc H Family was not sufficiently stressed in the legal language of the Royal Charter, rose to their feet to pass solemnly and unanimously a resolution which ever since then has been known among us as "The Main Resolution." It was as solemnly reaffirmed by the Central Council at its annual meetings in 1923 and 1924, until, in 1925, the Royal Charter was so amended by the Privy Council as to leave no possible doubt about the Christian character of Toc H. The words run:—

"Remembering with gratitude how God used the Old House to bring home to multitudes of men that behind the ebb and flow of things temporal stand the eternal realities, and to send them forth strengthened to fight at all costs for the setting up of His Kingdom upon earth; we pledge ourselves to strive:—

"To listen now and always for the voice of God; to know His Will revealed in Christ and to do it fearlessly, reckoning nothing of the world's opinion or its successes for ourselves or this our Family; and towards this end

TO THINK FAIRLY
TO LOVE WIDELY

TO WITNESS HUMBLY
TO BUILD BRAVELY."

The Main Resolution ends with the four phrases which come into the minds of most members nowadays when the Points of the Compass are mentioned. Again, in a different order, they can be said to cover the same ground. *To think fairly* is a summary of Point III ("Fairmindedness"); *To love widely* of Point I ("Fellowship"); *To witness humbly* of Point IV ("The Kingdom of God"); *To build bravely* of Point II ("Service"). These four short phrases reached the membership of Toc H again at the Birthday Thanksgiving of 1923, when they were incorporated in one of the petitions of Tubby's *Litany concerning Toc H*. Through this means they have been still more firmly implanted in member's minds everywhere and, being hard to forget, have for most people taken the place of the original Four Points, which are hard to remember. They were used as the "text" for the four episodes of *The Compass*, the Birthday Masque of 1928.

The Toc H Prayer

In a talk on "the Prayer of our re-birth" (printed in the JOURNAL of September, 1931), Tubby has told us how he brought the outline of the Toc H Prayer from Knutsford to the beginnings of Toc H in London in 1919. Actually he says, the beginning and end parts of the Prayer came from Knutsford: "the other phrases, which were the first Four Points, I myself added." The words of the Prayer do not correspond with the words of any draft of the Four Points which survives, but they do, in fact, express the same fundamental aims of Toc H. Here is the familiar Prayer:—

"O God, Who hast so wonderfully made Toc H, and set men in it to see their duty as Thy Will, teach us *to live together in love and joy and peace; to check all bitterness; to disown discouragement; to practise thanksgiving, and to leap with joy to any task for others*. Strengthen the good thing thus begun, that with gallant and high-hearted happiness we may work for Thy Kingdom in the wills of men. Through Jesus Christ, Our Lord. Amen."

The Four Points can be traced in the five phrases here printed in italics, viz., Point I ("Fellowship") is "to live together in love and joy and peace"; Point II ("Service") is "to leap with joy to any task for others"; Point III ("Fairmindedness") is "to check all bitterness"; and Point IV ("The Kingdom of God") is represented by the duties of the Christian "to disown discouragement" (i.e., have faith) and "to practise thanksgiving" (i.e., worship).

A Sidelight from Abroad

When men of another European nation began to seek membership of Toc H and very naturally desired a form of application in their own language, it is not surprising that they found the English form (with our chief aims expressed twice over in different terms—as the "Objects" from the Charter on the front and as the "Four Points of the Compass" on the back) very confusing. Some of our Berlin members therefore set to work to produce a simplified form, in which the main ideas of the Four Points and of the "Objects" should be set down in words acceptable to the orderly German mind. The result (which was approved by the Central Executive in England and authorised for use in Germany) is

woven out of phrases from both documents. Translated, the German membership form runs thus :—

“I apply for membership of Toc H in order to work with it, to the best of my powers, for the attainment of its aims. Hereto I pledge myself :—

1. To maintain Comradeship and to practise service towards my neighbour in the spirit which during the Great War distinguished the best men, whatever their rank, and to pass this on to my fellow-men, especially those of the younger generation.

2. In my own surroundings to cultivate an understanding of the lives and needs of my fellows and to awaken in everyone the feeling of responsibility for the well-being of his neighbour.

3. To promote among my fellows the desire to perform and to support all kinds of social service.

4. Through thought, word and deed to come out against class-hatred, and to work for the mitigation of social antagonisms.

5. In all things to seek the Mind of Christ and to spread His spirit among my fellow-men.

This statement misses the epigrammatic force of the four short phrases from the “Main Resolution,” it avoids the legal stiffness of the “Objects” in the Charter and the length of the original Four Points. It is not easy to memorise but it does at least say how a man is expected to act when he joins Toc H.

Conclusion

What is the conclusion of this tangled history? Are we to acquiesce in the error (as strictly speaking it is) of giving the title “The Four Points of the Compass” to the four short phrases which end “The Main Resolution”? They cover the same range of ideas, in words which stick at once in a man’s mind. And most of us are greatly influenced and helped in the emergencies, great and small, of everyday living by vivid phrases such as these or those in the Toc H Prayer. For “working purposes” these *are* the cardinal Four Points of the Toc H idea to every true member.

At the same time we should lose much if we allowed the historic Four Points, properly so-called, to disappear from remembrance. They are no longer printed on the membership form; their place is taken on the front by the “Objects” from the Royal Charter and on the back by the “Main Resolution.” They are scarcely to be found printed in any of our existing literature. And yet they emphasise certain fundamental ideas (even if some members are inclined to dispute them) with which Toc H was founded, *e.g.*, that, since Talbot House was a *House*, the Mark must stand in the forefront of the Toc H plan. They contain some memorable phrases whose implication is apt to be forgotten or shirked among us, *e.g.*, “to challenge their generation to seek in all things the mind of Christ,” or “to be responsible for the welcome and well-being of those commended to their friendship,” or “to listen humbly and hospitably to Everyman’s story,” or “to spread the Gospel without preaching it” (which someone recently remarked really means “to preach the Gospel without mentioning it”).

Some time, perhaps, an “official ruling” may be given on the subject of the Four Points. Meanwhile the JOURNAL would welcome members’ views.

B. B.

"E-S.F.A."

In the JOURNAL for June-July last year TUBBY wrote a short article on the Ex-Service Friends Association, which was started with the help of Toc H and is affiliated to it. To the great surprise of those who are working daily with the Association on behalf of ex-Service men and their families, not a single enquiry or offer of co-operation in response to TUBBY's article came from any unit or member of Toc H. One of the officers of the Association now presents their case briefly again.

THE Association, founded in 1928, has as its main object that of finding employment for ex-Servicemen. The number of applications received is over 4,000, and more and more men are looking to the Association to help them. This increase proves that (a) men are anxious to get work, (b) that the efforts on the part of the Labour Exchanges and the British Legion though excellent in some cases, are not sufficient in themselves and can be usefully supplemented. Great difficulty is experienced in getting jobs for men. This is due largely, of course, to the general depression of trade, but also to other causes, e.g. the lack of interest of many employers in ex-Service men on account of their age, and the fact that many of the men are married and unable to give up their homes to go to work elsewhere, and that many of them are unskilled or semi-skilled. The spirits of the men are excellent, and their courage is wonderful in spite of the very serious times through which they, like others, are passing.

The following figures show what "Esfa" has been able to achieve in a short time and with small resources of money and staff:—

Return for Period 1st January—31st December, 1931.

Nature of Help.	By E-S.F.A.	Per other Associations	Total for Year	Previous figures	Grand Total
Enrolments	1,387	—	1,387	2,929	4,316
Jobs found	336	—	336	653	989
Money Grants	1	82	83	88	171
Money Loans	5	—	5	30	35
S.O.S. cases	224	—	224	699	923
Lodgings found	5	56	61	189	250
Clothing given	192	56	248	633	881
Boots given	35	14	49	71	120
Tickets—Soup	43	—	43	—	43
Tickets—Dinner	164	—	164	—	164
Appeals before Boards of Referees	3	—	3	9	12
Miscellaneous	6	4	10	24	34

Many of the men registered with the Association served in the Ypres Salient and knew "Talbot House." They were just as ready to lay down their lives as those whose memory we honour in the office of "Light." Anything which Toc H members can do through the Association, the instrument ready to their hand, should be done. More jobs are required and London members should at all times be ready to advise the Association of any vacancies about which they hear. It is suggested that every Member of Toc H should set himself the task of finding at least one job, either temporary or permanent, for an ex-Service man every year, thereby helping very considerably to repay some of his debt to our Elder Brethren. Those interested should write to the Secretary, ex-Service Friends Association, 3a, All Souls Place, London, W.1.



GLADSTONE HOUSE, 62, Rodney Street, Liverpool, where the Right Hon. W. E. Gladstone was born in 1810, was presented to Toc H by his third son, Mr. Henry Gladstone, and opened on December 12 as a Toc H Hostel. The front of this very fine old house faces Liverpool Cathedral, and from the back windows there is a wide view over the city.

SANSKRIT PEACE CHANT

5000 YEARS OLD

Translation by
Kedar Nath Das Gupta

Music by
Ethel Zillhart

Molto moderato

Peace _____ Peace _____ *Fine*

mf

Let Peace reign o-ver the earth and Sky, Let it spread o-ver the

wa - ter o-ver fields_ and for - ests, let the Di - vin - i - ty of the

U - ni-verse be for cur Peace____ Let us with the Peace which is for

all tran - quil - lize what-ev - er is' ter - ri - ble and cruel____ and

e - vil, in-to the se-rene and the good Let Peace come to us through the All. *D.C. al Fine*

This ancient chant is coming into its own again and has been sung at many recent meetings for Peace and Disarmament. It appears here as a gift from Miss Ethel Zillhart, a constant friend of Toc H, who has composed the music. It is her copyright and may not be reprinted without her permission.

THE GENERAL DISARMAMENT CONFERENCE

In this, the last of his series of articles, Alec Wilson, M.R.I.A., analyses the attitudes of the Powers to the issue of the League of Nations as a police force, and the difficult question, raised in our last number, of "spiritual" versus "mechanical" disarmament. At this critical stage, we earnestly advise our readers to study again, carefully and with an open mind, the preceding articles of this series. They should note that the present article was not written as a reply to last month's comments: the whole series was in our hands six month's ago. The Conference is now in session and we hope that some further comments will follow in these pages next month.

V—The Pivotal Issue

THOSE who have worked their way through the four preceding chapters of this essay, must, we hope, have felt that something has been missing from the argument. There has. Moreover, the missing bit is likely to be vital to the success or failure of the Conference. To this, therefore, we now turn.

If we dig down below the surface, we find, deep at the root of our problem two opposing views about what a League of Nations ought to be. The cleavage showed itself even before the League was born, and with the passing of the years events have in some ways emphasised rather than reconciled the difference.

Let us **first** get our minds quite clear what these two groups disagree about. We will take them in turn.

(i) "*Law without a Sword cannot stand.*" It is all very well—and very necessary—to make laws, and set up courts, to "renounce" violence, and ratify pacts and promises to keep the peace: but what are you going to do about it, if somebody loses his temper, breaks the rules and starts fighting? Nothing? Leave it to the citizen who has been assaulted to defend himself singlehanded? Many people in every country hold that you cannot leave it at that: you must lend a hand, *not to settle the dispute, but to stop the fighting.* You must call in the police, or yourself **act** as a special constable: else you cannot have any civilised order at all. For no civilised community allows a citizen to use his own strength to force another to do his will—the law forbids it, and the State can, and does, use its collective force to compel obedience to the law.

There is, then, a legitimate use of force: to restrain the law-breaker. If you take that view, then you must needs go on to draw up some sort of code, some set of conditions, for your police force, so that they, and the magistrates, and everybody concerned (especially the would-be criminal), may know what to expect, and when the truncheons will be drawn and the handcuffs made ready.

(ii) "*Force is no Remedy.*" The opposite view is not nearly so simple: in point of fact, it is a compound of half a dozen different objections to the joint use of armed force. Your genuine "pacifist" rejects the use of force in all things human. "The Law" may be incomplete, or unjust, so that force might be called in to support injustice. "Public opinion," says President Hoover, "will suffice to check violence." The ultra-patriot everywhere wants his own national forces to be used only to win his own quarrels for him. And so forth, and so on. If there be a "common denominator" to all these, it is perhaps a general disbelief (for utterly different reasons!) in the efficacy of collective force to stop war.

Now Nations (like men) approach problems of this sort along paths traced by their own tradition and history. And these, in the great English-speaking countries, have been such that it rarely occurs to an American or a Briton to ask for, or to expect, anybody else to promise help against some possible future enemy. We, British and American alike, have lived most of our history in a self-sufficient isolation ; we distrust commitments and "foreign entanglements." We love to imagine that we are "aloof from and uncontaminated by" Europe ! The rarest of all rare forms of Treaty in the English language is a definite undertaking to use our armed forces : in 1914, Great Britain would not even say plainly whether she would or would not resist in arms the invasion of Belgium—*until after the event*.

The exact contrary has been true of European international politics for centuries past. There, with no fixed, impassable sea-frontiers, invasions have been an ever-present terror. Inevitably, the result was a ceaseless effort to head off the risk by getting one's neighbours to promise assistance if trouble should break out, and to promise the like aid to them. "The secret of diplomacy," said Bismarck, "is to be three to two, as long as there are five Great Powers." The commonest of all common forms of Treaty in Europe was a definite promise of mutual help between armed Allies.

The Point of Disagreement

We are now in a position to see how and why the delegates at the Peace Conference in 1919 disagreed fundamentally about one very important part of the job the League of Nations was to do. There was no disagreement at all at the lower levels : the League must be set up as nucleus around which a new system could crystallise—courts and councils and co-operative institutions generally, by which to work out joint solutions for a multitude of problems which none could solve alone. Disagreement only began when the high political issue was reached : was it, or was it not the job of the League of Nations to act as a police force, to restrain or punish a breaker of the peace ?

Broadly, what happened was this : *France* headed a group which insisted that the League would be of no use to them, lacking a sword to compel obedience to the law. The *English-speaking States* (Great Britain, her Dominions, and the U.S.A.) felt that any League at all was so novel an experiment that danger lay in going too far and too fast at the start. If it worked, it could be given larger powers : but to begin by throwing so vast a responsibility upon it might very well wreck the whole scheme.

Logic may have been with the "French" case : but the hard fact was that the English-speakers headed a majority of Nations who refused to join a League designed on the French model. The gulf between the two views was so wide and so deep, that the whole League *idea* almost disappeared into it : for the French were not prepared to join the only sort of League that we were willing to help in establishing.

At the critical moment, the gulf was bridged. Twin Treaties of Guarantee were drafted, by Great Britain and by U.S.A., promising France that in the event

of "unprovoked aggression by Germany" they would both "come immediately to her assistance." In faith of this double pledge by the two great "Anglo-Saxon" communities, France felt safe: sufficiently safe, at all events, to withdraw her own proposals, and join the League, despite the absence of those compulsory powers of coercion for which she had pleaded.

The League of Nations came into formal existence, with France in it, on June 28, 1919. Within nine months, the bridge we have described had broken down. The American rejection of the Treaty of Versailles carried away with it the American share in the double pledge to France: and that, in turn, undermined our side of the abutments, which immediately collapsed.

We cannot understand what followed, or the meaning of a great deal of history during the last twelve years, or the political background of the World Conference, if we do not make the attempt to see what this collapse looked like *to a Frenchman*. In France, it had two calamitous effects: (i) she felt that she had been bribed into a League that could give no security to its members against attack, and that, the moment she had joined it, both the English-speaking Powers had gone back on their promises—"We felt we had been tricked," said "Pertinax": and, (ii) if security from attack was not to be had, either in the League, or in the promises of the two great Overseas Powers, why, then, France must defend herself in the old familiar way, by her own military power, and (also in the old way) by getting as many of her neighbours as possible to promise each other help in arms. If Great Britain and America do not like the network of military alliances which France has woven around her, they might at least recognise their own share of responsibility for driving her into them.

A Guarantee of Security

Thus, ever since 1920, French policy has been quite logical, quite clear, quite consistent: it has been to build up, in one way or another, the structure of a mutual, all-round Guarantee of Security which she failed to get during and after the Peace Conference. One absolutely *must* understand this policy, else the debates of the last twelve years (and the arguments which will be used during the present Conference) are without meaning. The two sides to the discussion are still very much as they were from the start: give us assurance that we will not be attacked with impunity, and we will reduce armaments—so says the one side: reduce armaments all round, and everybody will be safer—so says the other. Security leads to Disarmament, say France and her friends: Disarmament leads to Security, say Britain and America. A vast deal (luckily not the whole) of the discussions at Geneva and elsewhere have revolved endlessly in this vicious circle. If that vicious circle cannot be broken, the Conference can hardly hope to succeed.

The reader can now see how true was Mr. Ramsay MacDonald's dictum that, to secure Disarmament, "sentiment and piety are not enough." You should also be able to understand what the French Government meant by their official Statement last July that "The problem of the general limitation of armaments is *much more political than technical*."

Are we British ready to help in breaking that circle? Here is a recent public statement by the Lord Mayor of London (Sir Phené Neal):—

“The City of London has great military traditions. The London Rifle Brigade, the H.A.C., and the London Regiments have a great record of military service and self-sacrifice . . . *It is not as instruments of selfish national policy that these and the other forces of the Crown exist to-day. They exist according to the Covenant of the League for two purposes: for defence, and for joint action with other League Members against any Power which has the criminal folly to break its Covenant and start a war.*”

If that view were endorsed by the whole British Nation, would our problem be solved? Is not that the answer to everything we have been arguing for?

No! Not quite, or at least, not yet! There is still a nigger in the fence.

There is one condition precedent to a stable civilised order: there must be equality in the eyes of the law, and every citizen **must** willingly accept the law by which he is to be bound. Moreover, if the Law be not just, there must be means of changing it.

At long last we get down to the hard core of all the trouble. The heart of our difficulty is this: *French opinion has been demanding all these years that the Law for which the Sword is to be drawn must be the Treaty Settlement of 1919.*

Treaty Revision

Disarm? Yes: France is quite willing to do so, on condition that no change be made in the Treaties, save by consent: and that everybody (including Great Britain) be committed to take arms against any Nation which should attempt to change them by resort to war. And Poland, Czechoslovakia, and the rest of the “French” group wholeheartedly support that programme: because Treaty Revision might very likely hand back certain communities and certain slices of territory which were, with doubtful justice, cut away from the defeated Powers. This is just precisely the sort of change which France and her friends have steadily vetoed, and which they can, if they choose, continue to veto as long as they are physically strong enough to do so.

Thus, the overwhelming military predominance of five heavily armed Allies enables them to take their stand upon the sanctity of these particular Treaties: they mean to defend them as “the Law,” and they invite us to help them do it. Yet those Treaties have produced a whole crop of “Alsace-Lorraines,” and similar festering grievances, which France does not seem to see, or which she is unwilling to admit at any rate officially to be injustices calling aloud for remedy.

Now it would be absurdly untrue to suggest that there is any ideally “just” solution for problems (such as the Polish Corridor) where both sides are right. But it *is* essential that any settlement, whether by agreement *or imposed by outside Power as the Law*, should be as between equals, and not be dictated by one party.

This is where the League machine does not yet work properly. The other parties to the Treaty Settlement have never for one moment admitted that the conditions were fair: they have never ceased to remind us that they signed “under duress,” in physical fear of destruction. They do not accept the Treaties as “the Law.”

Where does Britain stand in this matter? One of the greatest of the many British contributions to the Covenant of the League was our insistence that it must have *power to reconsider "Treaties which have become inapplicable."* Up to the present, the standing veto of the French group has rendered this Article a dead letter. If Britain is to pledge herself to armed support of the Law, the breath of life must be breathed into the nostrils of Article XIX.*

It is quite certain that the cage (political, military and economic) in which Germany and the other ex-enemy States have been imprisoned since 1918 will sooner or later be opened: either by violence, or by common sense; by war, if not by concession and consent. We have described the French policy for preventing the cage from ever being opened.

Such measure of success in preventing war in Europe, as this part of French policy can claim, has been bought at a terrible price in distrust, resentment, and even hatred—not by any means only among ex-enemy peoples. The real reason at the back of British reluctance to any more "commitments" in Europe is our true political instinct that those war-time "settlements" must change with the changing years. We *know* there are injustices in Europe which rankle, and which will certainly make for war if they be not cured: and we have a haunting fear that we might find ourselves under bond to support, in arms, a "Law" which we knew to be unjust, even though it were part of a Treaty which we ourselves had once helped to dictate to a beaten foe.

Nobody who knows the real France has ever believed the libel that she wants war: her people hate it with a passionate hatred. But a great many of her best friends are convinced that she has been, and is, going the wrong way about preventing the boiler from bursting, by clamping down the safety-valves.

* * * *

The reader who has taken the trouble to go steadily through these articles is now possessed of the whole essential framework within which the question called "Disarmament" is contained. He knows the reasons why the Nations have come together: he knows how hard is the nut they have to crack. The problem can be solved if the Nations go about it the right way. Here are the views of one who writes anonymously from behind the scenes:—

"If Great Britain is to undertake to deal vigorously with an aggressor, the necessary conditions must be that European armaments, including French, are reduced to police level all round, that the United States will at least acquiesce in the action taken [to restrain a war-maker] and that the Peace Treaties have been revised by general consent, and so form a stable base for European Peace."

That is, of course, a draft programme much too ambitious for a single Conference to complete. But if a positive move be made in that sort of direction? Why, then, the difficulties of Disarmament will begin to melt away, and the Conference will score enough success to go on to the next stage.

* Article XIX says: "The Assembly may from time to time advise the reconsideration by Members of the League of Treaties which have become inapplicable and the consideration of international conditions whose continuance might endanger the peace of the world."

Our space runs out. We must use what is left for an estimate, however rough, of the influences which make for success. Some we have already dealt with : please re-read Chapters 2 and 3. Honour, and Cost, and Danger have brought the Nations together into the same room, and the pressure of those arguments must weigh, consciously or not, upon the minds of the delegates. But there are other influences. If only from pride, the delegates will not want to return humiliated by failure—they will *want* to succeed. Failure would set back the hope of a revived prosperity so disastrously that sheer self-interest calls for a measure of agreement. American control of war-debts seems likely to figure in the debate : remission of debt in exchange for lowered armaments would be a tempting bait. The “economic blizzard” through which all the world is passing, though a very ill wind, may blow everyone nearer commonsense in this matter of war preparations, if only for the mere lack of money to pay for them.

Most of all, there is the great inarticulate longing of the common people for a peaceable world. The statesman who shall help to transmute that longing into the cold words of a Treaty will deserve well of the peoples. No *people* ever wanted war, unless the condition of their lives in peace were intolerable, either in actual fact or under some menace of invasion and threat of conquest. It is the only business of statesmen to make peace conditions tolerable : and this not only at home. In our modern world it is becoming a vital part of their business to see that their acts and policies at home do not make life intolerable *for other peoples*. If they do that, they make for war, not peace.

The common people is not concerned with the intricacies of such high matters as we have just been describing : but the common people does understand what Field-Marshal Sir William Robertson meant when he said that

“War hurts everybody, benefits nobody—except the profiteers—and settles nothing.”

And back of the Conference : back of the statesmen : back of their Governments : there is the swelling moral conviction that War is wrong : not only costly, and horrible, and futile, but *wrong*. And there are men at this Conference (not all of them, perhaps, but some of them) who are themselves inspired by the highest moral and spiritual determination to rid the world of war : men who know that “war differs from all other evils in this, that it includes them all” : men who sense the craving of the peoples to be done for ever with the accursed thing : men who may be trusted not to admit failure, if success be within human grasp. We may thank God that some of such men (happily not all of them) are of our British race and Nation : it is up to us to “do our bit” by trying to understand the difficulties with which they are wrestling, and to give them that backing and support for which they ask.

So this little study cannot end better than by a quotation from Lord Cecil, the man who, more than any other in any country, has led the Governments of the World towards this Conference :—

“If the Conference succeeds, if we really can lay the foundations of progressive Disarmament and a new international life founded on friendship rather than on fear, on justice instead of on violence, then indeed there will be fresh hope for humanity. There are the alternatives, Peace or War, misery or prosperity, chaos or civilisation. *It is for us to choose.*”

REPORT OF THE ANNUAL SCHOOLS CONFERENCE

THE Conference for 1932 met on January 11, in a lecture room in Dulwich College by the kind permission of the Headmaster, who was unable to attend himself, but who further put the Conference in his debt by the providing of a generous tea. Those present were Major General Sir Arnold Sillem (in the Chair), The Headmasters of Berkhamsted, Birkenhead, Collyer's School, Horsham, Eastbourne College, Merchant Taylors': correspondents from Bishop's Stortford, Crewkerne, Eastbourne College, Eltham, Gresham's, Highgate, Leys, Marlborough, Merchant Taylors', Oundle, Repton, Rossall, Rugby, St. George's Harpenden, Sedbergh, Sevenoaks, Sherborne, Tonbridge, Kings' Worcester: representatives from London, Oxford, and Cambridge and Scout Headquarters; members of the Advisory Committee—among whom was General Sir William Braithwaite, late Adjutant-General, and now Governor of Chelsea Hospital—numerous members of the Toc H Staff; and the Hon. Secretary and Assistant Secretaries.

HUBERT SECRETAN (*Hon. Secretary*) reported that there were 199 affiliated schools, 48 having newly joined during the year. Thanks to help from the Toc H Staff and from local sources, 137 visits had been paid to schools as against 88 in 1930. Thirty-five new representatives had been appointed. Replies from boys showing interest numbered 255, of whom 157, a record number, had been given introductions. To this figure had to be added those on which the Assistant Secretary would report. They had succeeded in inducing the Headmaster of Rydal School to join the Advisory Committee. Various measures had become necessary owing to the need for economy. The most important of these, to which most schools had already agreed, was the distribution of literature by school correspondents to boys before they left school. He asked correspondents who had tried this scheme whether they thought it advisable, apart from the question of economy, to adopt it permanently. Other necessary measures were to obtain local speakers so as to reduce travelling expenses, to do without a printed Annual Report, and to stop the free issue of the JOURNAL. He hoped, nevertheless, that those schools that valued the JOURNAL would think it worth five shillings a year. The result of the appeal to contribute financially towards the Schools Section, which cost Toc H £500 a year, was an additional £65 from schools and £25 from Old Boys' Associations, totalling with the contributions already made before the appeal, approximately £180.

Visits to schools had been increasingly supplemented by Guest-Nights for schoolboys during the holidays. Moreover, school tours were becoming overwhelmingly popular. Last year there had been six in London, two in Liverpool and one each in Manchester, Sheffield, and Leeds. Those tours enabled boys to get a glimpse of the world in which their opposite members of the same age lived, and had proved definitely valuable. An experiment had also been tried. Seventeen boys from seven different schools had stayed for a week-end during holidays at Pierhead House, Wapping. They had heard various talks on the purpose and management of Boys' Clubs, but they had also split up into five groups, each of which met at a Boys' Club a similar number of club boys, and were later taken for a long walk by them round districts that they wanted to see. The whole party had then met at Pierhead House for tea, during which it was quite evident that they had got to know one another remarkably well even in so short a time. Another experiment during the coming summer, which would be facilitated if, as seemed likely, O.T.C. camps were to be cancelled, was a joint camp of working boys and senior schoolboys near Bridlington from 31st July to 6th August. The Hon. Secretary concluded with an appeal to the schools to regard the Schools Section's work not as a frill but as an integral part of a boy's training. Out of 180 schools informed about the week-end at Wapping that he had described, only 20 had asked for further particulars. He was afraid that the fostering of a spirit of service, whether through or outside Toc H, was too generally regarded as a frill and subordinated to the notion of advancing along the narrow road of a safe career.

G. K. TATTERSALL (*Assistant Secretary*) reported on the work of local representatives who deal with day-schools in their districts and with "starred" names.*

With many connections less than a year old, sixty-seven boys had been added to the total, of which twenty-seven were starred people. The grand total of boys who had received introductions to units, who had joined Toc H, or were doing voluntary service outside Toc H, was 258 for 1931.

Rising from his place on the hard and ribbed forms of the room, that kept the company thoroughly awake, C. M. Cox, Headmaster of Berkhamsted, as a prologue to his report on a Poperinghe tour, mentioned that he was trying the experiment of getting a group of Old Boys in Toc H to come to the school for a week-end during the summer term. He thought that this might be a valuable supplement to the speaker from headquarters. Referring to a visit to Poperinghe by a party of fifteen boys and four masters including himself, he highly praised the programme and arrangements made by PAUL SLESSOR commenting especially on the advantages of breaking the journey at Dunkirk and keeping the visit to the Upper Room to the end of the day. He thought that to have a permanent resident "interpreter" would be a good thing, and he was convinced that the trip had had an extraordinary effect both on masters and boys.

G. V. CAREY, Headmaster of Eastbourne College, added his tribute to the foregoing remarks, based on his experience of a similar pilgrimage. Then Sargood—in the absence of Harry Ellison—briefly outlined the work of the Overseas Office, with its fourteen commissioners, all with expert knowledge of the countries they represented, in touch with City firms and schools, and ready to help with advice and contacts all who were going abroad for the first time. That there were commissioners in Liverpool and Manchester was stressed, and the hope that soon they would be found in other big centres was expressed.

Captain L. F. ELLIS, D.S.O., the Secretary of the National Council of Social Service, then outlined the scheme of the Prince's Appeal, that forms the text for our leading article this month, to which is directed the gentle reader's attention.

TOC H AND THE ROYAL NAVY

FOR some years we have been experimenting and trying to find the best method or methods of linking our naval members with Toc H as a whole. We have recently been "taking stock," in consultation with some of our naval members, and have arrived at a new plan. We have abandoned the idea of having Groups on ships. Although such Groups have been really valuable, there are many practical difficulties in their way and one conclusive objection to them. This is that they can never be permanent. When a ship is "paid off" the Group necessarily disappears, and its members may be scattered all over the world. The greatest success has been achieved when naval members and probationers have been able to attach themselves to a live shore unit as in Malta (Mediterranean Fleet) and in Simonstown (Cape Squadron). This has suggested the new plan, the outline of which is as follows :—

(1) The centre of Toc H family life for a naval member should be the ordinary Branch or Group situated at the home base of the Fleet, and the normal course for a new recruit coming into Toc H should be his acceptance as a probationer at such Branch or Group, and his subsequent election to membership by such Branch or Group, unless he is transferred to another Fleet, in which case he should be linked up with the Unit at that base.

(2) There should be in every Fleet a Toc H Fleet Secretary, whose business it would be to know how the members of Toc H were dispersed through the Fleet and to keep them in touch with one another and with the progress and development of the whole Toc H family.

* Lists of boys leaving school are supplied to H.Q. every term. Those boys who have evinced interest in social service or seemed to have special qualities for it are, on this list, branded with a star.

(3) There should be at each home station a Naval Correspondent who should be in close touch with the Fleet Secretary, so that he will know the movements of ships and the Toc H members in their personnel, and ensure that when any ship came into port the members of Toc H on board should be brought along to local Toc H meetings and given opportunities of engaging in Toc H activities, *particularly in social service.*

It should further be the duty of the Fleet Secretary and the Shore Correspondent to arrange at intervals, when the Fleet is in port, for Toc H meetings ashore of the members of the Fleet when they can meet together as a family to consider their own problems as Service members of Toc H.

(4) It is proposed to appoint a Headquarter Commissioner for the Navy at 47, Francis Street, who will be specially concerned with the development and work of Toc H in the Navy, with keeping in touch with Group Secretaries and Shore Correspondents, and making occasional visits.

This appointment has not yet been filled, but letters may be addressed to The Commissioner for the Navy, Toc H Headquarters, 47, Francis Street, London, S.W.1.

(5) Very shortly "passports" will be available, not only for Naval members and probationers, but for other members and probationers who travel about a great deal. These will make it possible for Naval members and probationers, among others, to have a record kept of their visits to Toc H units in different places, and of the jobs that they have done on the occasion of their visits.

The following appointments have already been made :—

FLEET SECRETARIES : *Atlantic Fleet*—C.P.O. Writer C. Brownjohn, H.M.S. *Nelson*, c/o G.P.O., London. *Mediterranean Fleet*—Warrant Officer George W. Potter, H.M.S. *Curlew*, Malta.

NAVAL CORRESPONDENTS : *Devonport* (Devonport Group)—E. W. T. Flemington, 14, Foliot Avenue, North Prospect, Plymouth. *Gibraltar*—J. J. Miller, Y.M.C.A., Main Street, Gibraltar.

Other appointments will be made shortly, including appointments of Naval Correspondents for Chatham and Portsmouth. But a great deal will have to be done if the Atlantic Fleet members (at present very few) are to be in efficient contact with Toc H as members of the Mediterranean Fleet are already. There are many units round the coast—one at least started by a naval Group—in or near places which ships of the Atlantic Fleet occasionally visit. It is hoped that these units will get in touch, through their Area Secretaries, with Charles Brownjohn. It is hoped also that *all* units of Toc H will give naval members or probationers who visit them the welcome they themselves would wish, and will treat them as members of the family who want jobs to do and a chance to learn more of what Toc H means. Many people entertain them, and they are grateful. They want Toc H to work them hard.

P. W. M.



FOR TOC H AND L.W.H.

IN view of the difficult decision concerning the future relations of Toc H and L.W.H. to be taken by the Central Council of Toc H in April, many members may like to join together in the regular use of a very short prayer which comes from the Yorkshire Area and has there been printed on a small card for distribution. The words can easily be committed to memory, but any member or unit who would like to have the printed card should apply to Alan Cowling, Brotherton House, North Grange Road, Headingley, Leeds. The prayer is as follows :—

O GOD our Father, May Thy purpose be known, Thy will be done, in our hearts and minds, next April. Amen.

A BAG OF BOOKS

Every Man's Bible. An Anthology chosen with an introduction by W. R. Inge, Dean of St. Paul's. Longmans, 7s. 6d.

Those of us, and we are in a minority, who have been trained and encouraged from childhood onwards in habits of systematic Bible-reading will appreciate Dr. Inge's work, but we shall not appreciate it as much as others of us, a growing number, who have been strangers to the Bible for some years, but are now feeling that if only we could know our way about it, we would find in it much that we would prize. For such, the Anthology should be a very great help.

In the book there is first of all an Introduction and, unlike most introductions, this one is not meant to be skipped; it should be read by everyone, no matter how much he thinks he may be independent of the selections which follow. The Dean takes us rapidly but concisely through the literature of the Bible, he tells us what he considers the attitude of a modern Christian to the Bible may well be, he describes the nature and contents of the different books, and gives us some idea of the date at which each one was probably written. He finishes with some advice on the devotional use of the Bible. It is a most lucid piece of work from a great scholar.

The Anthology which follows is divided into four parts: "God," "Christ," "The Christian Graces," and "The Christian Experience." In "The Christian Graces" we are provided with a summary of the qualities which go to the make-up of a Christian character. Under each heading there are sub-sections, and each contains a very full selection of Biblical passages appropriate to the particular topic. On the whole, the Dean seems to have arranged his anthology in such a way as to give us a rather static conception of Christianity, and to over-emphasise its contemplative element. But the whole forms a work likely to be a help to many who want to know how to use their Bibles more intelligently.

R. C. T.

The Dawn of Indian Freedom. By Jack Winslow and Verrier Elwin. Allen and Unwin. 5s.
Naked Fakir. By Robert Bernays. Gollancz. 12s. 6d.

Jack Winslow and Verrier Elwin are two English priests, members of the community of Christa Seva Sangha, and their work is a piece of very honest and sincere pleading on behalf of Indian nationalism. They discuss the Indian situation as it affects the Christian Church in India, and they give us a character sketch of Gandhi, most valuable in its detail, but not, like the famous portrait of Cromwell, "with warts and all." There is also a very interesting account of the principle of "Satyagraha" which animates Gandhi's doctrine of non-resistance. The book has a matchless air of courage and enthusiasm, and it is the best short statement of the Indian nationalist case that we have seen. When you have read the book you will probably wish that the situation was as clear, and the rights of the situation so apparent as Frs. Winslow and Elwin try to make you think, for when we are mostly rather apprehensive it is good to know that there are Christians somewhere who believe in courage enough to be courageous.

If the previous book has claimed in its title to deal with a wide topic and has mostly dealt with one man, Mr. Bernays' book suggests by its title that the subject is an individual, but in fact he goes on to deal with such a number of elements in the Indian scene that one is left wondering. More than any other contemporary work it convinces us about the complexity of the Indian situation, and lets us look at an India full of live people, and at the same time shows us what India does while it is not thinking about self-government, which it can't do always. Mr. Bernays is able to give his readers that satisfactory feeling that they are being taken behind the scenes, as indeed in a very large measure they are, and he imparts a suggestion that he could say much more if he liked. It would be a very good thing if he did, because fascinating books ("as good as a novel") on serious subjects are rare, and "Naked Fakir" is one of them. On page 117 there is an interesting tribute to the value of Christian missions in India.

This Plus Idea. By C. Brooke Eliot. On sale at the Scout Shop. 1s. 6d.

This little book by a Madras member of Toc H, who was previously Chief Commissioner of the Boy Scouts of Ceylon, will recall to our own readers a series of articles in the *JOURNAL* last year in which the same writer made the same delightful use of *plus* and *minus* and the multiplication and division signs as his texts. These chapters take the form of fifteen Rambles or, as the Chief Scout calls them in his foreword, "interesting hikes in the realms of thought and action," which cover a great variety of subjects and should appeal to many a Scout or Rover.

British Artists and the War. By John Rothenstein. Peter Davies. 10s. 6d.

This is an excellent series of sixty-four reproductions of paintings, drawings and etchings made by artists employed by the British Government during the War: many of these works are to be seen in the great collection of pictures in the Imperial War Museum. As Mr. John Rothenstein points out in his short introduction, the Government's scheme showed remarkable initiative, and "this act of faith, which invited a body of impartial beings to visit scenes of destruction, to observe the daily round of the soldier's life, has preserved for us and for posterity a unique pictorial record of the War."

The Second City. By Montague Slater. Wishart. 7s. 6d.

The interest of this novel lies in its value as a study of aspects of life in a northern industrial city (very thinly disguised). Bookmakers' runners, stipendiary magistrates' courts, a tentative kind of M.P., and a settlement full of uplift and sociology are all brought together within the two covers. The story reveals some of the tragic elements which crop up when people try to "do good" on a humanist basis. Mr. Slater in places rather spoils his work by throwing in unnecessary bits of "modern realism," but it is a book worth reading.

"THE NORTHERN LIGHT"

IN the third week of January a new star appeared in the firmament of Toc H journalism. During the last ten years we have grown accustomed to hailing new heavenly bodies in that element, but many have proved themselves to be but comets, trailing clouds of brief glory for one or two months before they disappear into darkness again. Among the "fixed stars," besides the *Toc H Journal*, there are of course *The Link* of Australia, now in its seventh year, *The Lamp* of India, in its sixth, *The Mark* of South America, in its fifth. And at home *The Northern Mark*, organ of the Northern Area, seems firmly established and loses none of its sparkle as its third year goes on. And now there comes the first number of a new series of *The Northern Light*, the magazine of Toc H Scotland. Two issues of a journal under the same title and in another form have already appeared in that Area, but the infant had not enough stamina to live long. Now comes *The Northern Light* in a new and most attractive shape, 64 pages of smallish format, a buff cover with an original design on it—the hands of the Divine Carpenter at work on His bench by the light of a lamp like our own. The new Editor, Alfred Weale, tells us in his editorial that he hopes in future issues (the magazine is to appear quarterly) to provide contents in the following proportions:—"50 per cent. to bear directly on the inward and outward life of Toc H; 20 per cent. material for the serious reader, food for thought and discussion at meetings; 20 per cent. in lighter vein; 10 per cent. miscellany." An excellent ideal make-up: it would be interesting to go through a bound volume of the *Toc H Journal* for 1931 and see how far it conforms to it. Experience shows great difficulty in keeping up the "20 per cent. in lighter vein." Why are contributors so much better at tragedy than comedy, at sermons than jokes? Meanwhile the contents of *The Northern Light*, Vol. I (New Series), No. 1 are most attractive. We will not spoil pleasure by giving away its variety. Write to the Editor, *Northern Light*, 38, Christie Gardens, Saltcoats, Ayrshire, for a copy, price 3d.—but send more to cover the postage.

AGE NO OBSTACLE

SOME of those who are helping our movement by becoming Toc H Builders are doing so because they are precluded from more active service by reason of their age. Note, however, that this applies to both ends of the life of man, extreme youth as well as declining years. The following letter of January 9 to the Registrar is proof of this and may act as a hint to others to go and do likewise :—

MY DEAR MUS,

I enclose a Builder's Form and cheque for a guinea from a young lad who wants to be enrolled as a Builder. I had a fair amount of difficulty in explaining Toc H to him. When he appeared to begin to understand, he seemed to be about to claim membership, and I had to point out to him that there was a probationary period—in his case one of sixteen years—but that he could become a Builder of Toc H at once. That seemed to please him very much (I gather that he has not belonged to any society before) ; at any rate he got me to write to you for him and send you his form and cheque. He is a somewhat illiterate youngster, so I have had to sign his name for him against his mark.

Yours ever,

SAWBONES.

The Registrar in acknowledging this letter adds " I suppose that in view of the fact that the lad has not yet taken the trouble either to learn to read or to write, I had better not send him copies of the JOURNAL until he has pulled himself together ! "

In any case let us all take this opportunity of sending every good wish to Master Hugh Edward Sawbridge, and heartiest congratulations to Sawbones and Mrs. Sawbones on his arrival among us.

THE SILENT SATURDAY

EVERY Saturday evening in our Branch Headquarters you will find a group of happy faces, and as you enter the room it is strangely quiet, but over it all a serene contentment reigns. These are the local deaf and dumb, among whom you will find two keen members of L.W.H. who help to organise a social evening for them. This year they decided to put every ounce of weight into a New Year's party for them.

It was an astonishing success. Not only did they manage to co-opt the whole group of L.W.H. to make a present for each of the 75 members there, but kind and generous folk were approached and turkeys, hams, jellies, and trifles were given, and a wonderful spread at 5.30 was the result. They were able to signify their satisfaction by patting that part of their anatomy, where we knew the food was resting ; thumbs were turned up and smiles of contentment spread over their shining features. No sooner had they finished their food than one of the Toc H members came in, dressed as Father Christmas, with a huge basket containing a present for each of them, and still more smiles stretched across their faces, and thumbs went higher. This is one of their greatest ways of showing their joy and appreciation.

Now the stage was set for an entertainment by the members of Toc H. The audience beamed with joy when they saw the men dressed up in old ladies' bonnets and shawls presiding over fair stalls. As each fresh member came to buy, camouflaged in various funny guise, they chuckled and nudged each other with glee. At last the antique stall holders started to quarrel and fight, and when a full-blown policeman stalked in and whisked them both off the climax was reached.

Next the L.W.H. took the floor with a sketch entitled " Dr. Dolittle's Surgery." Dr. Dolittle spent his time reading sporting news in the evening paper, until the nurse ushered in a patient suffering agonies from toothache. After vain attempts to draw the tooth with evil-looking weapons the Doctor managed to extract an elephant's tooth. Then a patient with hectic red

spots was cured and her skin became lily-white again ; arms were amputated ; hearts were cured by taking them out and throwing them away ; Siamese twins were sawn asunder (of course behind a screen) and huge swellings were soon sunk (not without the aid of a pin to pierce the hidden balloon) and sorrows were soothed by the busy Doctor. When, however, he was congratulating himself and the nurse upon their wonderful work, back came all the patients, with their several ailments returned, accompanied by a policeman, to carry the Doctor away to prison. So ended Dr. Dolittle's surgery.

After this our silent friends all had a cup of coffee and a piece of a monster cake, wishing them a Happy New Year. By this time they were ready for a few round games, which became as rowdy as their speechlessness could allow. However, the spirit of gaiety was in the air and everybody was one huge beam of utter contentment. The way they shook us each by the hand as they left the party was a revelation in expression without words. If ever you are down in the dumps just try helping with a party for the deaf and dumb. The cure is sheer magic.

MULTUM IN PARVO

✦ Our sincere thanks and best wishes go with AINSWORTH TAYLOR as he leaves the Overseas Office to study for Holy Orders. He is succeeded as Secretary of the Overseas Office by PAUL SLESSOR, who still retains the work of Pilgrimage Secretary at his new address (42, Trinity Square, E.C.3).

✦ Padre A. L. SIDERFIN retires from the Chaplaincy of the East Midlands Area in order to take up a Prison Chaplaincy about March 1. The gratitude of Leicester and best wishes from us all for his new work in Liverpool.

✦ Sir HUBERT SAMS ("Sammy," Council of Toc H, India) is giving up the General Directorship of Indian Posts and Telegraphs to become Bursar of Peterhouse, Cambridge ; and Padre A. E. WARR (Glasgow) is going out to India to take charge for a year of the Scots Kirks at Simla and Lahore.

✦ The new Toc H SEA-GOING BOYS' CLUB at Southampton will be opened on February 4—the birthday of "DICK" PENNELL, its chairman. Warden : Captain R. A. C. Radcliffe.

✦ After the opening of the above, RONNIE GRANT (Secretary, Southern Area) goes to Aldershot for about a month in connection with Toc H and the Army. R. O. JOURDAIN will meanwhile act as Commissioner for the Southern and Western Areas.

✦ The DERBY House, thanks greatly to Padre TOM GARAWAY's fine pioneering work, has succeeded so well that already a small house opposite has been taken to provide a meeting place and quarters for the Padre (HEAWOOD).

✦ The L.W.H. LAMPLIGHTING will be done by H.R.H. the DUCHESS OF YORK on February 13. Before it the Duchess will unveil two new windows in All Hallows Church.

✦ Two interesting annual events in London Toc H will be the PANCAKE PARTY at Lambeth Baths on Shrove Tuesday, February 9, and the SEVEN-A-SIDE RUGGER TOURNAMENT on the Toc H Sports Ground on February 27.

✦ Notice is given that from May 15 the Tilbury-Dunkirk cross-Channel service will probably cease to operate. Poperinghe Pilgrims will cross from Folkestone or Dover to Dunkirk. Full particulars will be given as soon as possible.

✦ NEW DISTRICT, South Eastern Area, East Surrey District: *Hon. Dist. Sec.* ; M. Hind, "Onslow," Downs Court Road, Purley, Surrey, containing the following units, *Dorking, Leatherhead, Oxted and Limpsfield, and Reigate and Redhill*. CHANGE OF ADDRESS—West Central London District, *Hon. District Secretary* : E. W. Edmonds, new address, 57, Alder Grove, Dollis Hill, London, N.W.2. Congratulations to NEW GROUPS at home—South Eastern Area, Tunbridge Wells District, add *Tonbridge* ; Canterbury District add *Molash*. CHANGE OF NAME—East Midlands and Lincs Area, Nottingham District, *East Kirkby* becomes *Kirkby-in-Ashfield*. New units abroad—in India welcome to Ferozapore Wing and Peshawar Wing ; in New Zealand to *Hutt Valley, Mount Eden, Timaru*.

THE OPEN HUSTINGS

Toc H and L.W.H.

DEAR EDITOR.

I first joined the League of Women Helpers in the Autumn of 1921 and used to help at the old Mark I in Queen's Gate Gardens. It seems to me that the L.W.H. of those days, small in numbers, quiet and efficient in work, was exactly what Toc H needed behind it to call upon to help it in many ways.

I then went abroad for a few years, and came back to find the L.W.H. a very different affair—a large body of women inspired by Toc H ideals but evolving along its own lines.

To me there seems a great need for both these kinds of L.W.H. And my suggestion would be that there should be a "Women's Auxiliary" of Toc H, run much as the L.W.H. is at present, inspired by Toc H ideals but free to develop independently, to do much-needed work among the women of the world—in fact L.W.H. as suggested in the First Proposition in the Supplement to the December number of the JOURNAL. But there should also be formed a small inner circle of "Women helpers" attached to Toc H, whose sympathies and energies would be directed to helping Toc H in a quiet, selfless and unassuming spirit, doing those many things for Toc H that only women can do. They could be attached to each unit of Toc H, and could also include general members. They would perhaps often be wives and sisters of Toc H members, and would do their bit and be inspired by the Toc H spirit without belonging to the "larger growth" which would deal with women and women's work.

In this country (*India*), for instance, a Branch of Toc H would benefit greatly by having three or four women behind it, to help in the case of sickness among its members, to help the (often difficult) social side along, to see to mending, etc. If this suggestion were adopted, could not every Branch of Toc H appoint one woman (a wife or sister of one of its members) to be "woman advisor to Toc H"? She could then gather three or four others round her, and they could,

between them, do the needful woman's work of the Branch.

Sincerely yours,

Bombay.

KATHLEEN DOUGLAS BATE.

* * *

DEAR EDITOR,

As a member of Toc H I feel that the letter that appeared last month requires a little closer examination than perhaps its authoress intended.

Her chief concern, and one that is apparently general, is the enormous growth of the L.W.H. Indeed, she goes so far as to say "Some of us still regret this growth." That may be so, but did Tubby in his wildest dreams ever imagine, when in 1919 that tiny reunion took place in order to try and perpetuate the spirit of the Old House, that in less than a decade that same spirit would be rekindled in men's minds throughout the globe? Has he regretted its growth?

Our chief concern, surely, on this point is *not* how to restrict L.W.H. from participating in our adventure, but how to lay better foundations for Toc H in order that the walls of our great family building may ascend in a fair ratio. The unfortunate argument in favour of Proposition No. 1 defies the reasoning power of the average being. "One" has indeed looked wide—so wide in fact that, in the light of the present relations of Toc H and L.W.H., only a void can be discerned.

Proposition No. 2 is undoubtedly the most practical way of solving the difficulty, that is, by gradual development and not by a quick method of making a radical change.

"Three" aims at the ultimate goal, which is perhaps rather too large a step to take in a comparatively short time. But if we are going to doubt the eventual issue of Toc H and L.W.H. on the grounds of a co-operation which is too close or familiar, we are indeed insulting the great family spirit which Toc H is here to build.

Yours sincerely,

Purley.

KENNETH M. BENBOW.

The Men of D Company

DEAR EDITOR,

If there is no big response to "The Men of D Company" it will not be because their letter is unanswerable, but rather that the "old lad" who helped to pen it has not made their grouse too clear.

One fact stands out plainly—these are not new contacts with rather vague ideas of what Toc H stands for; some have actually been members, and all of them belong to the ever-lessening band of those who shared in the lives of many of our Elder Brethren of 1914-18. Can Toc H still help them, they ask? Surely the answer is to be found in the Groups and Branches up and down the country where many an "old sweat" is trying, no matter how feebly and humbly, to pass on to the younger members something of the finer traditions that held sway in those places where Toc H had its birth.

When the new drafts came out there was always a warm welcome for the men who were rejoining the unit; so it is in Toc H to-day. That they may take fresh heart and rejoin our ranks is the earnest wish of

Yours truly,

A PILOT

(Sometime D Company, London Scottish).

Small Heath,

Birmingham.

* * *

DEAR SIR,

As one of the old lads who makes a point of visiting Branches, Groups and Marks wherever he may be, I would cordially endorse the underlying meaning of the letter from D Company in your January issue. Seldom, if ever, do I see the man in the street, the old soldier, who has been asked in to have a pleasant evening, and especially have I noticed this lack in London Marks. Though the future of this country—nay, of the world—rests heavily on the shoulders of the younger generation of to-day, to-morrow and the day after, nevertheless, while the old members

of D Company are in our midst and lonely, Toc H should remember them ere they become our Elder Brethren.

Yours,

ANOTHER MEMBER OF D COMPANY.

London.

Ourselves Again

DEAR EDITOR,

Whilst finding myself in agreement with the Anon Fulham Member's anxiety as to the percentage of members who at present buy but do not read the JOURNAL, or those who do neither, I must confess that I experienced some alarm at the first four paragraphs of suggestions put forward by him.

For me, and I do not believe that I am alone in this, one of the main attractions of the JOURNAL is its individuality of character as compared with the great majority of modern publications. One hears a great deal of discussion nowadays on the evil influence of ready-made-thought as supplied by the national daily newspapers. It would be unfortunate, to put it mildly, if the family organ were to be remodelled upon similar lines. After all, the JOURNAL is surely intended, in addition to recording matters of interest to members, to be a source of inspiration and incentive, and not a medium for recounting the latest sporting exploits of "Steve" Molyneux or "Patsy" Gallachan or even, maybe, the memoirs of Dulcy Doolittle (late of Dulwich), now resident in Hollywood. Personally, I should dread the day when on opening my JOURNAL I found a notice exhorting me "not to miss this month's instalment of *Boiled in Blood* by Arnold Blither," or possibly a headline "Spanish Secrets: Exclusive." As it is, I think I am right in stating that in London alone, there are at the moment some seventeen "dailys," each of them endeavouring to increase their circulation by similar methods. Surely, it has always been true that the best publicity is that of word-of-mouth praise and recommendation, handed on from one person to another. This, I am convinced, applies to the JOURNAL. If we are to increase the number of readers

let alone the number of copies sold, we must start by each one of us doing his bit to help. How many of us at present, when we meet a fellow-member, say in the course of conversation: "What did you think of so-and-so's article in this month's JOURNAL?" or "Wasn't the JOURNAL's description of the Festival jolly good?" Before we can expect an increase in readers we must find various ways and means of stimulating their literary palates. The means have already been provided for us in the material contained in the JOURNAL; the ways are manifold. For example, it is not difficult to arrange periodical "readings" from a current JOURNAL by one of the

members at a Branch or Group meeting, followed, perhaps, by a discussion. More often than not, some such scheme will open member's eyes to the actual contents of their JOURNAL. Once this has been accomplished it will not be long before either the "lukewarm" or non-reader looks forward with eager anticipation to the next issue, and in this case there can be no doubt that "realisation is greater than anticipation."

Yours sincerely,

MICHAEL PATMORE.

*Le Lavandou, Var, France,
Lately of Maidstone.*

IN MEMORIAM

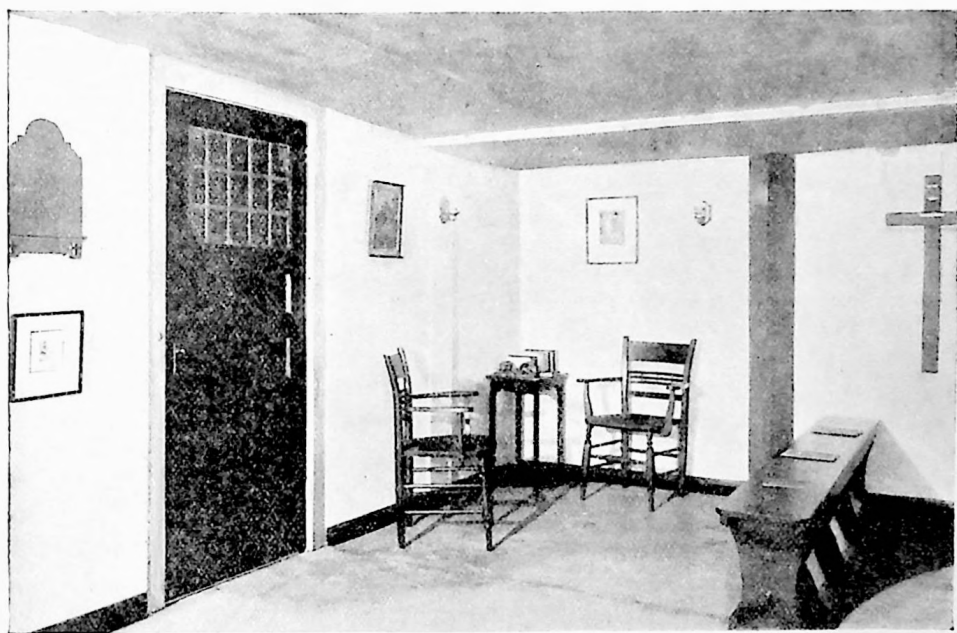
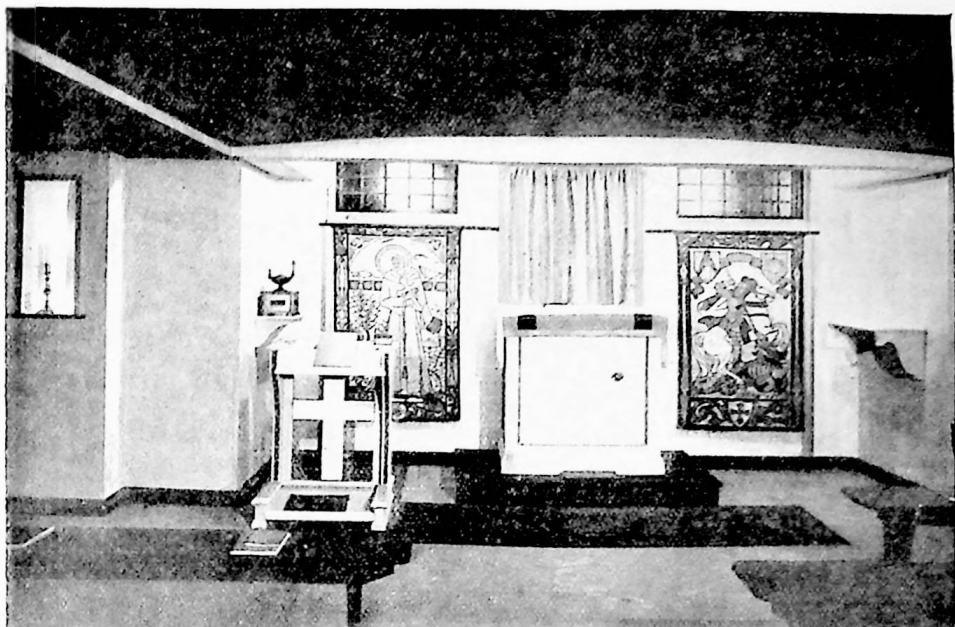
Gordon Stansfeld

MANY members of Toc H have heard the life story of Canon John Stansfeld ("The Doctor") who 35 years ago founded the Oxford and Bermondsey Club, the cradle in a very real sense of Toc H. A few know of the great tragedy which has befallen him in his old age. His only son, Gordon, a man of character in the same great tradition as his father, served his apprenticeship as a Borstal housemaster at home, and was sent out in April, 1931, to be the first Governor of a Borstal Institution, opened as the result of Alec Paterson's visit several years ago, at Thayetmyo in Burma. This was a very difficult job, since murder and other serious crime has been common among Burmese boys, and a fine field for Gordon's faith and courage. A few days before Christmas the news reached home that he had given his life on duty. He was drowned, together with a Karen housemaster, Saw San Ba, while swimming across the Irrawadi river in pursuit of a boy who had escaped. The work he began in Burma and the "Gordon Club" for boys in Bermondsey, founded when he was himself born there, will perpetuate his memory. His friends of Oxford, of Bermondsey and elsewhere will cherish his example.

"The Doctor's" aft on receiving the news was wholly characteristic of him; he volunteered (at the age of nearly 80) to leave his quiet Oxfordshire parish and go out to Burma to take Gordon's place, but this could not be. To Dr. Stansfeld and to the lady whom Gordon was this year to have married, we offer our sincerest sympathy.

Annie Caroline Davey, Pilot of Bath L.W.H.

All of us, and West Country members in particular, will desire to express our great sympathy with Col. Davey, of Bath, who has long served Toc H as a member and a "Visitor," on the sudden death of Mrs. Davey. And everyone who met her and knew her great personal charm and her splendid spirit of service, will think of Mrs. Davey with most sincere regard. She had lately become a member of the L.W.H. Central Executive, which looked forward with confidence to the great help she could bring to their counsels. She was a light to all who knew her.



THE CHAPEL OF MARK II (c) AT TORONTO.

Much trouble and ingenuity have been spent on making an awkward basement into a beautiful chapel. The upper picture shows the little altar, flanked with banners of St. Francis and St. George; the lower one, the "quiet corner" with books and the Unknown Soldier's Cross.



SIR JOHN CADMAN, G.C.M.G., is Chairman of the Anglo-Persian Oil Company, and it was on his invitation that Tubby went to spend Christmas with the Company's employees on the Persian Gulf. Sir John Cadman, who has long been a friend of Toc H, recognised its desire to serve in industry by appointing Padre L. G. Reed and Commander Gray, R.N., nominated by Toc H, to work for the A.P.O.C. staff at Abadan. His is a distinguished career indeed. After having been a Government Inspector of Mines and manager of a colliery, he has held various important advisory positions in connection with mining, and has written on coal and petroleum problems. He is a past-President of the Institute of Mining Engineers, and is a Director of the Suez Canal and Emeritus Professor of Birmingham University.

PILGRIMS TO PERSIA

Readers of last month's JOURNAL already know that TUBBY left England on December 19, bound for Persia, accompanied by Padre STANLEY CLAPHAM (going on to work in Bombay) and HARRY CHAPPELL of All Hallows staff. The first stage of their journey (Croydon to Paris) was made by air, the next (Paris to Brindisi) by train, and the rest by air. First instalments of a Diary, in more than one handwriting, have reached us, and here follow. TUBBY and HARRY CHAPPELL are expected home about February 1.

SUNDAY, DECEMBER 20: Harry Chappell writes in the train as they are passing through Italy: What shall we write of the departure yesterday morning? Mr. Bell, of the Anglo-Persian Oil Company, came down to the Imperial Airways at Victoria to bid us *bon voyage*, ably supported by Pat, Thompy, and Beckley—the witness of the Church; “Mac” and Daisy, representing L.W.H.; and Charles Villiers (of All Hallows) as marshal of the assembly. These folk accompanied us to Croydon where the onlookers were further augmented and a battery of cameras faced Tubby as he got into the plane. Toc H Croydon placed in my care a diminutive Christmas pudding for Tubby's sustenance.

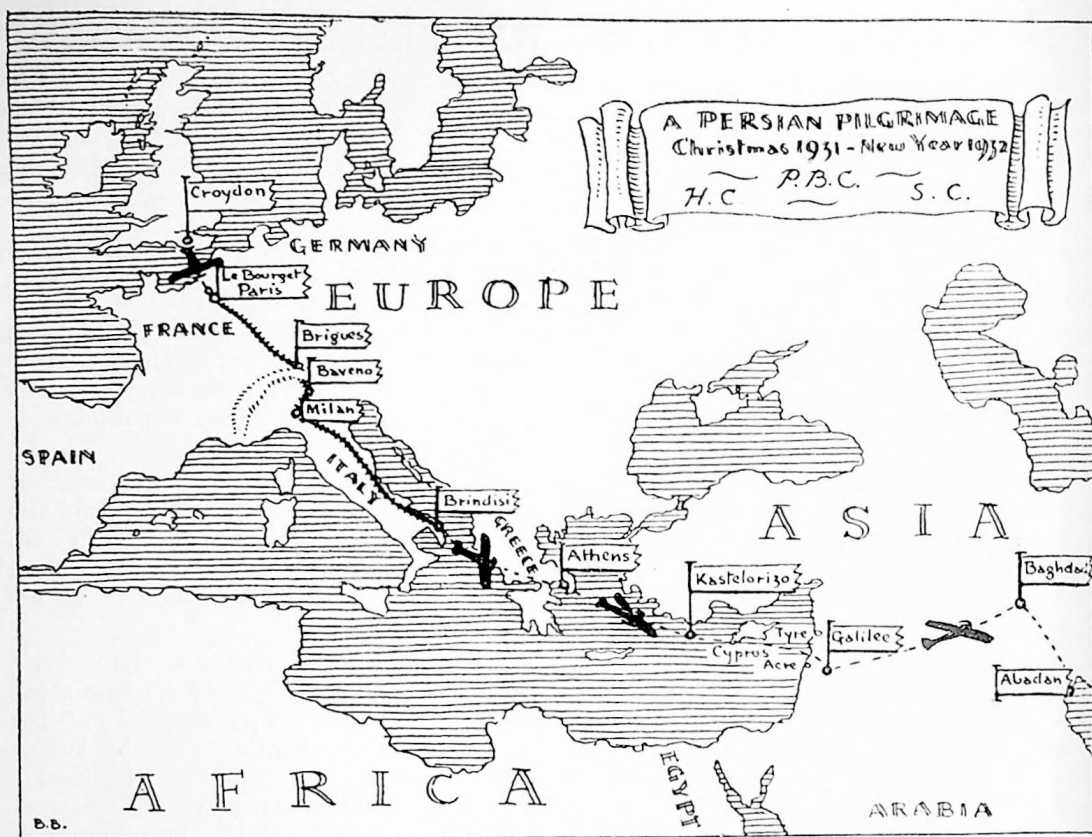
Hengist, the Silver-Wing, rose like a bird and soared above the fog, which was spread over London like a tattered shawl. Below us now lay England—houses, woods, hills, peaceful and confident, receiving the sun as it drove away the fog; in every shadow was written “God's in His Heaven, All's right with the world.” Across the Channel and over France the aeroplane flew, and spiralled gently down at LE BOURGET, one hour and twenty minutes after we left Croydon.

Jean Besançon (a French member, working at All Hallows last year) welcomed us at the Aerodrome, and at Airways House some of the Paris Group awaited us. We had tea with them, followed by a consultation with Tubby on developing Toc H there, and a discussion on “Toc H in Industry.” Seventeen of us collected for dinner at the Hotel Chatham, from which Tubby, Stanley and I were piloted at 8.15 by an I.A. official to Airways House, where we were handed over to the courier who accompanies us to Brindisi—a splendid fellow who takes charge of everything. So I am free to give undivided attention to my two travelling Parsons! Jean and a few members of the Paris Group came to the Gare de Lyon and remained with us till the train moved off . . .

* * * *

DECEMBER 20: Tubby brings the tale up to date:—“It is now 10.46 a.m. by train time. It is also Sunday morning. I am alone; Harry is far away, Stanley is far away. Both are still consuming coffee at the other end of this prodigious train. I having risen earlier (I should like to leave this point to be inferred, but you might miss it, if I didn't state it), and having finished my breakfast before they got there, tried to trot along the station platform at BRIGUES (the last station in Switzerland, before entering the Simplon Tunnel through the Alps), but was hounded on board by gilded officials in swords and epaulettes. My object was not only air and exercise. My hope was to have regained this coach without threading the six intervening corridors, in which a generous assortment of the League of Nations is travelling to the Southern sun. My confidential view of this congerie is that the Ark, as outlined in *Green Pastures*, must have put in at Chillon over-night and landed all its category of humans, to travel on this train at least to Milan. Each of them has his fibre portmanteau, or bundle of his winnings from a jumble sale; and the servants of the State we are now entering are stabbing into all this with their poniards. Polyglot protestations, and mislaid passports is the result thereof.

We are now through the Simplon, and sliding down above the pines and gorges. The winter mist is hazy overhead, sheeting out the high peaks, in the same way that a dull lack of vision pins men down to low ideals of life, surrounded though they be by God's high handiwork, too high to be discerned.



Now come the first vine terraces, fronting the winter sun. The landscape could be painted very simply, with nothing more exacting and expensive than a stump of white chalk dotting a sheet of brown. But now at last the sun is breaking through above. We have regained, like shivering prodigals, the confines of the Kingdom of the Sun. He is too great a monarch to punish our poor doubts of his pre-eminence: upon the Southern side of the gigantic wall of the Alps his throne is undisputed. Here we are at BAVENO; and soon church bells, with hesitating accents, echo among the hills, and over the blue lake (*Maggiore*).

Three hours land us at MILAN, where the train halts for an hour or so to let us feel our feet and sense our insignificance among its belt of architectural splendours. The new station here is probably the finest in the world. Waterloo is a mean shack by comparison, and Pennsylvania Station in New York as a slot machine to an elaborate organ.

* * * *

The time has come to talk of our companions. Travel by air yesterday and to-morrow seems to make friendship feasible at sight. At all events, we now can claim two men as in the process of becoming allies. The first and elder is Crawford, aged sixty-six, biscuit manufacturer, of Edinburgh and London. He is travelling out by air to see and to bring home his married daughter from Delhi. He promises to let us have a figure-head from Castle's, the ship-breakers, for the Mariners' Chapel at All Hallows. The second is Grylls, from Harrow and 'The Shop,' where he was under Herbert Fleming. He has since been in India, attached to the R.A.F."

MONDAY, DECEMBER 21: *Harry Chappell again takes up the pencil*:—Three hours late arriving at BRINDISI—consequently no flying to-day. Lunch over, we visited LECCE by car, a small town some 24 miles distant. This did not prove to be the attraction we had hoped, and we returned home a little peevish, only to discover that we had failed to see any of the Roman remains that were there. In the evening Tubby, Mr. Crawford, Professor Abercrombie, and I visited the cinema—Greta Garbo in *Anna Christie*, a talkie, silenced.

* * * *

TUESDAY, DECEMBER 22: Called at 4.30, we eventually got away about 6 a.m., *en route* for ATHENS. Sleep overcame us until we began to draw near Greece. Tubby's recumbent form showed signs of animation, and he was wide awake as we passed over CORINTH. The morning was absolutely perfect. In the sunshine, the mountains on the mainland shone white with snow, and below snow level the brown earth looked equally cheerful. ATHENS came into view and the seaplane *Scipio* glided down to her mooring in the bay—a perfect landing which had been preceded at Brindisi by a perfect take-off just as day was dawning.

Tubby now beheld Athens, and could not visit it. He therefore stepped into the motor-boat and put off from the plane in order to smoke his pipe. I, meanwhile, suggested a bathe; this was considered mad but faintly possible. I undressed and jumped in. To my surprise the water was decently warm, and I swam round the plane, to find Mr. Crawford about to dive off. We got in again, and had scarcely finished dressing when the wife of one of the Imperial Airways ground staff came aboard to inspect the plane. By this time the refuelling had been completed; our visitors left us, and we took off again for Castel Rosa, our anchorage for the night. As we went out of Athens we flew over the *Empress of Britain*, lying at anchor in the harbour. Our route now lay over the sea, out of sight of land till we saw the coast of Asia Minor. This we followed and about 4 o'clock sighted the island of KASTELORIZO, shaped like a boomerang, and consisting of a chain of steep hills. The inner part of the curve faced the mainland, on which is MYRA, the birthplace of St. Nicholas.* In the centre of the curve is a bay round which houses are built on the steep hillside, crowned by a castle. This was to be our resting place for the night, and down the plane glided on to rather a rough sea.

The town of Kastelorizo is one of the most colourful you could find. The houses of the modern town lie piled up on the top of the others—the ruins of the old town destroyed by earthquake in 1926, which lie on a more level piece of ground at the end of the harbour. Their owners have painted the houses red or blue, according to choice, and they make a wonderful picture amid white stone work. The Island belongs to Italy, but its inhabitants are Greek, and it did not take Tubby long to seek out the little Greek Orthodox Church which had withstood the earthquake. We investigated the church and several streets, while our luggage was being brought ashore and our passports scanned by the Customs.

Airways House, Castel Rosa, is no different from any other house in the town except that it has a board bearing its name on the front and is the possessor of sanitary arrangements unique in the town. It can house about a dozen people, and is on the water front. We spent a pretty good night there, though Stanley Clapham unfortunately felt not too fit. The lack of space caused us to get to know our Pilot and others pretty well. Bailey, our Pilot, lives in Alexandria, where many of the I.A. men are stationed.

* A note on one of the most popular of saints may be of interest. St. Nicholas was Bishop of Myra in about A.D. 330–40. He was famous for his humility and active charity. He became eventually the patron saint of sailors—and as such many churches in English seaport towns are dedicated to him (altogether 372 English churches bear his name). He is also the patron of schoolboys and, as Santa Claus, in Germany, became identified with the children's festival: he is the original "Father Christmas." He is also, oddly enough, the patron of pawnbrokers, and is often depicted carrying three golden balls. The story goes that, finding a nobleman of Myra reduced through poverty to turning his three daughters as prostitutes on the streets, the Bishop three nights running threw a ball or bag of gold through his window with which they were redeemed from this shame. The familiar pawnbroker's sign thus originated.—Ed.

WEDNESDAY, DECEMBER 23.—Leaving Castel Rosa as the dawn came up over the hills, we headed for GALILEE. The wind, which blew so furiously last night, had changed. We left Castel Rosa behind, still sleeping in the shadow of the hills. We were soon out of sight of land and settled down to finish our night's rest which had been brief. I was awake as we passed over CYPRUS, and Tubby awoke as the hills of Palestine came into view. We now all began to take a keen interest in the country ahead of us. We left ACRE on our right and TYRE on our left, and continued over the plain. TABOR was visible away to the right front, a great dome among the other hills. We now rose to 5,000 feet to clear the hills, and as we did so discovered the Sea of Galilee. Out over the Lake we saw TIBERIAS, and then the boat manœuvred her descent and we came gently down on the water in front of the town. The morning was perfect; the hills shone warmly in the sunshine, and over all was an atmosphere of Peace. Tubby looked critically at the opposite shore, trying to discover the "steep place" down which the Gadarene swine rushed into the sea, a fate which from the first he was convinced we should also experience. The location of this spot being at the moment impossible, we disembarked into the boat awaiting us, and made our way under the guidance of a Military Policeman to the Customs. I had a long chat with this fellow afterwards at the Hotel, where we had lunch, and eventually spent the night. There are twenty-five policemen, I believe, stationed there and leading a lonely life, not mixing with the Imperial Airways men, who are practically the only other English in the place. The reason is mainly due to the difference in their hours of duty, it seems, but a little Toc H could bring them more together, one felt. The Jews cut the English socially and when an attempt was made by the M.P. to join in a dance which was being held, no Jewess would dance with a policeman. The M.P. feel much more kindly disposed towards the Arabs, who are more cheerful and friendly.

When we learnt that we were to *stay* in TIBERIAS for the night we made arrangements for a car to take us to CAPERNAUM and NAZARETH during the afternoon. We also got into touch with Alan Leake at Jerusalem and got him to come down for the night. During lunch Professor Abercrombie left us and went off with the friends he had come out to see. Mr. Crawford, Grylls, Stanley, Tubby, and I then went to CAPERNAUM. The road lay beside the lake and soon developed into a track among the boulders. In front of us the hills rose up from the coastal plain, their sides white with natural rows of stones and boulders. At length we drew up at the gates of the tiny Franciscan monastery which guards the ruins of the synagogue. The reconstruction of the synagogue was stopped by the death of the brother who was supervising it, but all the old stones are there waiting for someone else to come along and take on the work. Meanwhile two brothers remain to look after it. There is also there the mosaic floor of an early church, the traditional site of the house of Simon's wife's mother. The old synagogue is far the most interesting built by the Romans for the Jews—the work of a noble and long-sighted centurion. In this temple Christ read the lesson and preached as one having authority. We spent a long time there, under the guidance of the Franciscan brother. From CAPERNAUM we went back through TIBERIAS and on to NAZARETH, climbing up into the hills, and passed CANA OF GALILEE, whose well and remains of an early church on the site of the House of the Wedding are also in the hands of the Franciscans.

NAZARETH is built on the inner curve of a range of hills; it is completely modern, except for one or two old churches, e.g. the Greek Orthodox church at St. Mary's Well. An Arab boy appointed himself to be our guide, and led us also to the synagogue and the reputed site of the Carpenter's Shop. There is a monastery at the latter place, and when we got there the Arab school was singing the evening office. Unfortunately we had to come away before the end. On the return journey we called at CANA to see the church there.

I was ordering baths when Alan Leake (*Toc H, Jerusalem*) arrived with Edward Charles, who went out with him to St. George's College. The solemnity of bathing was greatly developed

by three factors : (a) No one could make up his mind whether he wanted a bath or not. Tubby had decided to have one ; Stanley said he wouldn't—and then changed his mind and did. This entailed a separate request for each bath ; (b) All requests had to be presented in German ; (c) Alan and his friend announced that they hadn't had one since October, the water supply of Jerusalem being inadequate.

The pilot of our boat had dinner with us, and Stanley talked with him till long after midnight on matters economic and religious ; Alan and I were onlookers during the last part of the time. The pilot put forward, as being a weakness of Christianity, the fact that it taught a fear of death, a thing not to be countenanced by an air-pilot. This point, I think, Stanley overcame easily, and we moved on to others. I talked to Alan, after good-night to the pilot, till 3.30 a.m.

* * * *

THURSDAY, DECEMBER 24 : At 4.30 a.m., we all got up and were taken by car to the southern end of the Lake, where there is a level piece of ground serving as a landing-place for aeroplanes. Alan and Charles we left in bed ; the pilot in his dressing-gown bade us good-bye from the steps of the hotel. By six o'clock we were once more in the air, in the *Hannibal*, a new type of plane just brought out from England by O. P. Jones, who was now our pilot.

We next made for RUTBAH WELLS, in the middle of the Syrian Desert. Here we had breakfast, and, as the distributor valve of one of the engines went wrong, we stayed for lunch. Then the Dutch plane returned from BAGHDAD, having found a sandstorm raging, which decided our fate. We resigned ourselves to spending Christmas Eve in the Desert.

Tubby, Grylls (whose name I unfortunately mispronounced "Chops") and I set off to walk up the dried-up Wadi, on the bank of which we built a cairn to commemorate our visit. The sun had gone down behind the hills before we finished our building, and we walked home in the short twilight as sand and sky changed through every shade of grey and brown until at last the moon dominated all things.

Besides the party of us who had come out from England, there were at RUTBAH WELLS for Christmas Eve an American missionary, with his wife and baby, who had flown with us from Galilee, a Dutchman, a party of Germans coming in by Nairne Car Convoy, the crew of the "Luft Hansa," our own pilot, and two R.A.F. fellows who had flown over in the afternoon to await the arrival of another plane.

After supper the majority of this party sat down to try to sing carols under Tubby's leadership. In this the Germans were far more successful than the English. Most of us went to bed at 11 p.m., as we had to get up early in the morning : our plane was to leave at 6 a.m., and we had arranged a Celebration at 5 a.m. for those who wished to come. Before turning in, we went up on to the ramparts and looked out over the Desert, cold and white in the moonlight. Over it all was a great silence ; nothing moved save the rabbits in the compound and the camels as they swung their heads. BETHLEHEM lay away to the West, beyond 300 miles of desert and mountain.

* * * *

CHRISTMAS DAY : We had a Celebration in the lounge at 5 a.m., at which Tubby celebrated. There were eight of us present, including one of the Germans. It was a strange Christmas morning, for we were in the air again before dawn, and watched the East growing red in front of us as we headed for BAGHDAD.

We arrived at BAGHDAD at 9.30 a.m., and were met by Paterson, one of the Company's men up there. We had breakfast in the Aerodrome, after which we heard the sad news that we must have plague inoculations. We were immediately carted off by an extremely courteous Customs officer to the Hospital near the river, which is a cool building, set in a charming garden. Our visit was soon finished, as the doctor had previously signed the certificates, his native assistant doing the inoculations.

Wagenheim, the Anglo-Persian Oil Company's pilot (in Persia only German pilots and planes are allowed) soon packed us into the Fokker, and away we went across the Desert once more. Tubby and I were surprised at the lack of vegetation on the banks of the Euphrates. Soon we passed over KUR, where Stanley pointed out various positions occupied during the War. Soon after this visibility became bad, and we came down from 5,000 to 2,000 feet. Visibility grew worse as we passed over BASRA, where the Imperial Airways plane had landed. (Eventually we heard that it spent the night there, on receipt of an adverse weather report.) After BASRA the desert gave way to marsh: we flew no longer over vast desert but over unending marshes. As far as one could see the dry reeds stretched out, dividing up the water into innumerable still, blue pools. Occasionally a duck would fly off the water, but no other living thing was to be seen. To our left front the marshes often gave way to the lake itself. At last the marshes stopped and the desert began again. During this journey we had all been feeling uncomfortable and Tubby had been ill, owing to the "bumpiness" of the atmosphere.

Now we followed the Shah-el-Arab down stream until ABADAN broke into view. Over the town we banked and turned and came gently down on to the desert aerodrome. People, hearing the arrival of the plane, came out in cars to meet us—Mr. Elkington, Mr. Goss, Padre Reed*, Mr. Rice, Mr. and Mrs. Eric Walker. When our passports had been collected and our luggage looked at, we went off with our respective hosts. Tubby stayed with the Elkingtons, Stanley with the Walkers, and I with Mr. Goss and Mr. Price. "Tiffin" was most welcome, for by now it was 2.30 p.m., and after tiffin I unpacked our luggage. In the evening we all had dinner with our respective hosts and then visited No. 3 Bungalow (the Elkington's) about 10 p.m. Our party went on till 3 a.m.

* * * *

BOXING DAY (Saturday): I arrived down late to breakfast—but before my host, which was something. During the morning I took my things over to No. 3, so as to be nearer Tubby. And then the tragedy was made clear—Tubby had only one dog-collar, two shirts, no hood, and several other things were missing, which we believed to have been pinched from the hold-all—though the Persian use of a clerical collar is a matter for debate. Some of these things we were able to replace from a store run by one "Rogerum," as near as we could pronounce it. On that evening we had dinner with Commander Gray.

The fragment received breaks off thus abruptly, and Harry Chappell writes, in an accompanying note to the Editor: "The Diary is for the time behind-hand, owing to the enormous amount of entertainment we are receiving. We go to-morrow (January 6) to BAGHDAD again, calling at UR OF THE CHALDEES on the way. We breakfast with Squadron-Leader Handstaff at SHAIBAH. We came down from the oil-fields to-day, having had a wonderful time. They rallied round Tubby, who was in great form."

* * * *

We hope to be able to print the rest of the Diary in March. Meanwhile the following correspondence may serve to remind us that Toc H has its "Pilots," not only among the officers of our units on land, but also in their strenuous profession in the air, and that we have a plain duty towards them.

LETTER TO TUBBY FROM A TOC H AIR-PILOT.

Heliopolis Aerodrome, Cairo.

18th December, 1931.

DEAR TUBBY,

I hear from Sargood that you are leaving England by air to-morrow for Baghdad. Unfortunately I shall not be your pilot, as I am working on the Cairo-Khartoum section, but I know your pilot from Galilee outwards very well—O. P. Jones—and will ask him to give you this. Probably you won't remember my name now—I used to be Jobmaster at the

* Padre Reed and Commander Gray (mentioned later) were chosen by Toc H and appointed by the Anglo-Persian Oil Co. to go out several years ago to work with their staff at Abadan.

Hammersmith Group in 1924-5, and after came across you. So the thought struck me to send you my very best wishes for yourself and Toc H everywhere for 1932.

Occasionally I come across the Toc H badge up and down our line. I have brought two of our Uganda members up to Cairo in the last few weeks. Yours, R. D. O. TAYLOR.

EXTRACT FROM TUBBY'S REPLY.

*Abadan, Persian Gulf.
Boxing Day.*

I was swollen with pride, when that great man, O. P. Jones, delivered your esteemed communication. It was really kind of you to write ; for I don't gather that your uplifting profession has much leisure for adding to the mail they carry.

We had a cheerful trip, not without minor incidents of a delaying order. First, a snowflake got on to the railway to BRINDISI, and kept us there a day ; with the result that ATHENS was not an acropolis but a filling station only. Next, as the night came down, our seaplane followed suit at the rough entrance to a queer harbour at a small island—Castel-what's-its-name—just off the spot called MYRA, the home (I pray) of good St. Nicholas. Within a house built six feet from the water's edge, we passed the briefest night. Then on to GALILEE ; but there again we halted, and had a great excursion to CAPERNAUM and came to NAZARETH. Our next day's early start brought us to RUTBAH WELLS, where we were first delayed by failure in our starting gear ; and then by tidings of a terrific duststorm round BAGHDAD. So at the modern fort built round the wall, we spent our Christmas Eve, building a handsome desert cairn, and singing carols in collaboration with the Teutonic race blown in by air and Nairn Transport, reinforced by the Americans ; together with a cradle and a baby, assisted by a Dutch machine flying to Sumatra, and two R.A.F., tired of survey over Christmas.

On the best of mornings, I celebrated at 5 a.m. in the sitting-room ; and then we climbed into the sky and watched the stars fade out as the dawn came. So to BAGHDAD (when one more inoculation—this time for plague—was needed) ; and so at last to ABADAN, a sermon, and Christmas dinner. Then games to 2 a.m. and so (said Pepys) to bed. Clergy should be more staid.

I count it a great asset to Toc H that it should have you stationed aloft, surveying life from a high altitude, and carrying the King's business that requireth haste. If we come home by Cairo, I may have the good luck to shake you by the hand. If not—well—Rule, Britannia, and God bless you.

Yours in *excelsis*, T.

LETTER FROM TUBBY TO HAMMERSMITH BRANCH.

*Abadan,
Boxing Day.*

MY DEAR HAMMERSMITH,

I owe you thanks for the enclosed correspondence from R. D. O. Taylor, whom you begat in Toc H in 1924. He represents you and the rest of us with real credit in the air of Egypt. Do keep him in close touch. See that he gets his JOURNAL and so on, and is encouraged to Apostleship among the first-rate men who form his service. No man could do more honour to our cause.

If you have other pilots on the brew please get in touch with me on my return ; or (better far) with Toc H Croydon, who must find out a way of building up firm friendship with these folk, who matter muchly. While England is a most distressful country for flying services, the difficulties of climate seem to breed a type of pilot gifted with perseverance and not easily daunted by poor visibility. They are naturally the most mobile of all professions, and anything, however tiny, which Toc H can do to get or to keep in touch with them will be a great reward.

So get in touch with Croydon Branch, and hatch some plots together. Semper, TUBBY.

NEW HOMES FOR OLD

MEET *Cimex Lettularius* ! He is red and he is smooth and his pride is inordinate—so inordinate, in fact, that if he gets into a house it's a perfectly awful job to get him out, and a still more strictly awful thing to live with him there. For though he's Cimex and so forth to strangers, he's just plain "bed bug" to intimates. And although we may joke about him, it's no joke, for example, if you're one of the mothers who (as one of the staff of the St. Pancras Housing Improvement Society states) "have to keep awake to protect their children, particularly babies who cannot kill bugs for themselves." Let Cimex stand for a whole host of other evils, basement tenements, one lavatory serving the needs of several families, no sort of privacy in home life, all the evils, in fact, attendant upon bad housing and overcrowding ; use your imagination about these things, and be cautious then how you moralise about the "discontent" of "the slum dwellers."

But it's quite on the cards that the days of Cimex and his friends are numbered. There was a good muster of the people who are to do the numbering when the London Housing Societies held their "New House for Old" exhibition at the Central Hall, Westminster, from December 7 to 10. Here they employed models, diagrams, cinema films and speakers, not to say that "something must be done" but to show what has already been done by voluntary undertakings in housing enterprise directed mainly towards providing accommodation for those who can only afford the lowest possible rents—that is, for the genuine "slum dweller." In every case, they rebuild or recondition property on the original sites.

The general principle of the exhibition, which was opened by H.R.H. the Duchess of York, was to proceed by way of contrast. The models contrasted property as it once was and as it now is. St. Pancras sent some models of their property "before and after," the one, dark, insanitary and obviously structurally unsafe, the other light, pleasant and clean. Kensington showed a back-garden as it was when they took it over, full of debris, a broken bed, a worn-out motor tyre and a used-up strip of lino, and as it is now that they have got to work on it, a jolly little garden with bright flowers and a garden path. The Isle of Dogs put in a model of what some houses and streets look like after they have had the floods in them. Another locality showed what can be done in the way of furnishing well by people of very limited means.

The diagrams presented us with contrasts about relative densities of population, and showed how many physical ailments are directly attributable to overcrowding. Sheffield, for example, (for there were exhibits from the provinces as well) produced pretty conclusive figures on this point from a slum area, an artisan area, and a residential area. Per 1,000 living, the tuberculosis figures for these areas were 1.81, .95 and .68 respectively ; the infant mortality figures were 122, 88 and 64. Kensington produced some convincing and clearly expressed diagrams based on the pictorial methods of the Vienna method of Pictorial Statistics developed by Dr. Otto Neurath. And exhibits from Chichester and Exeter reminded us that the slum problem is not confined to our industrial cities.

But it would give a false emphasis if we seemed to suggest that it was the "problem" which this exhibition stressed. Here, indeed, was another contrast, between this exhibition and much else that is done on the same topic. The exhibition formed a convincing refutation of all those deplorable people who admit the evil, but refuse to have the faith, or even the guts, to tackle the question, palming it off with some cliché of despair. It was a frankly realist show and not a bit "sobstuffy" ; it was a demonstration of what can be done (for the whole field is only nibbled at as yet) on the most convincing of all grounds, that of showing what has been done up to date, and that by private citizens.

It was altogether a fine effort, and if, as the organisers hope, the exhibition visits the provinces, it is clearly up to Toc H units, if they are asked, to render whatever help they can. R. C. T.

LANTERN SLIDES OF TOC H

AN announcement was made in the December JOURNAL last year that "a set of 60 lantern slides of the Old House, the towns of Poperinghe and Ypres and the chief features of the Salient" was being prepared. An experiment since made by the Old House Committee suggests a new and better way.

A type of portable lantern, familiar on the Continent for some time past, is now being produced by a British manufacturer. This has remarkable advantages over the old systems both in handiness and cost. A brief description of the projector and pictures is here given. The Old House Committee have thoroughly tested the apparatus and are prepared to recommend it unreservedly.

1. THE PICTURES: *No glass slides are used.* The pictures are reproduced on a continuous roll of non-inflammable cinema film. One hundred pictures, if required, can be put on one film, and when rolled up fit into a box which would go (at a pinch) into the waistcoat pocket and weighs only half an ounce. Compare this with the cumbersome and fragile boxful of glass slides ordinarily required. Any material can be made into pictures—photographs (positives) of any size, drawings, maps, manuscripts or lantern slides. *The cost per picture is 3d. for the first copy and 1d. for reprints—as compared with slides which cost normally one to two shillings each.*

2. THE PROJECTOR.—The apparatus is contained in a flattish case, covered in black leather, which could be mistaken for a portable typewriter, a large camera or a small suitcase. It is provided with a leather handle and can be carried as easily as any hand luggage. Electric batteries (where used) are unspillable. The mechanism is of the simplest. The film roll can be inserted in one minute on two spindles, and each picture is changed by one turn of a knob on the outside of the case. Another knob focuses them. The Old House Committee obtained excellent pictures on an ordinary distempered wall at H.Q. varying in size, according to the distance of the lantern, from post-card dimensions to 8 feet.

3. THE LIGHTING is electric. Alternative methods of supplying current can be used. Either batteries are carried inside the lantern (these give three hours' brilliant illumination and can be recharged cheaply at any garage or wireless depot) or a resistance can be carried inside the lantern which enables the ordinary lighting current, whatever its voltage, to be used.

4. THE COST of the lantern itself is: with Batteries, £9 5s.; with Resistance, £7 10s.; with both Batteries and Resistance £11 10s. (For Alternating Current only, a lantern with Transformer can be supplied for £7 15s.) A lantern alone, with lamp, costs £5 10s. spare lamps cost 5s. 6d. each. The price of a lantern is subject to 10 per cent. discount for cash.

The Old House Committee now owns one of these lanterns, with the three sets of pictures given below. It is hoped that many opportunities will be found for showing the pictures both to members and non-members.

Clearly many other series of pictures to illustrate talks on Toc H at home and overseas could be made at small cost, and might provide a most useful instrument of propaganda, say, by the staff of an Area which owned one of these lanterns. The manufacturers also have a large selection of films on various subjects which can be purchased at the rate of 1d. per picture, or hired very cheaply. Many of these sets would be useful for Toc H "jobs."

LANTERN SLIDES.—In view of the convenience and cheapness of this new method the Old House Committee has decided to have ordinary glass slides made only on receipt of definite orders. These can be provided at 1s. or 1s. 6d. each (the price depends on whether they can be made from negatives or positives); reduction on a dozen.

The method previously suggested, of providing sets of film negatives from which purchasers could make their own slides, proves to be uneconomical, since the cost of each negative would be 2s. 6d.

All enquiries and orders for films, slides or the new lanterns to be sent to the Pilgrimage Secretary, 42, Trinity Square, London, E.C.3.

The *Subjects* shown on the films (or procurable as slides) are given below. Note that the pictures on the films are arranged in the order given and this order cannot, of course, be changed at will. Typewritten *Lecture Notes* on each series are available at 3d. per copy.

Set I : Poperinghe

Price of the Film : 3s. 6d. post free.

1. Poperinghe and Salient : Map.
2. Plan of Poperinghe.
3. The Grande Place in 1915.
4. Talbot House (front) in War-time.
5. " (back and garden), 1916.
6. Staff of Talbot House, 1916.
7. Guardsmen in the ground floor lounge, 1916.
8. First floor—Canadian lounge, 1916.
9. The Upper Room, 1916.
10. The deserted Upper Room, 1927.
11. Tubby and Neville Talbot taking over again, April, 1930.
12. The first Padres' Pilgrimage, April, 1930.
13. The World Chain of Light starts from the Upper Landing, December, 1930.
14. The Re-opening : Toc H members marching to the Town Hall, 1931.
15. Lord Wakefield, the Burgomaster and Tubby at the Town Hall, 1931.
16. Easter Sunday, 1931 : Some personalities.
17. The Old House to-day.
18. The Stewards at the front door.
19. Inscriptions at the Entrance.
20. A Corner of the Entrance Hall.
21. Doorway of Tubby's room with original "Abandon Rank" notice.
22. Panelled Upper Landing.
23. Library and Conference Room.
24. " " " " " Another view.
25. The Upper Room to-day.
26. The Garden from Library Window.
27. The Old Summer House, a pre-war relic.
28. The Slessorium (bath house).
29. The bricked-up entrance to the old Concert Hall.
30. The House from the Garden.
31. Tea under the trees.
32. Rue de l'Hopital from the Upper Room.
33. Rue de l'Hopital showing Skindles and the Old House.
34. The Grande Place during the Annual Kermesse.
35. The Poperinghe Puffing Billy.
36. Hotel de Ville and Post Office.
37. The Church of St. Bertin.
38. The Church of Notre Dame.
39. On the road from Ypres to Poperinghe.
40. "We will remember them." (A British cemetery on Kemmel-Poperinghe road.)

Set II : Ypres and the Salient in War-time

Price of the Film : 2s. 8d. post free.

1. Map.
2. Ypres. The Grande Place under fire.
3. " The Cloth Hall, 1918.
4. " The Cathedral and Cloth Hall.
5. " Repairing the ruins, 1919.
6. " The Menin Road.
7. " Reinforcements moving up the Menin Road.
8. " The Lille Gate.
9. " The Water Tower.
10. " Canal dug-outs.
11. Yser Canal.
12. A Pill Box.
13. A Flanders Road.
14. A Battery under Fire.
15. A Field Gun in trouble.
16. Stretcher-bearing.
17. Road-making.
18. Dinner in the line.
19. A trench.
20. Crashed.
21. Up the line.
22. Passchendaele.
23. Zillebeke Church.
24. Vlamertinghe.
25. Little Talbot House, 1915.
26. " " " 1918.
27. " " " 1930.
28. The Last Post, Menin Gate, 1931.
29. The Cross in Sanctuary Wood.
30. The Lamp : "Let Your Light so Shine."

Set III : Ypres and the Salient, post-War

Price of the Film : 1s. 10d. post free.

1. The Menin Gate.
2. The Ramparts and the Menin Gate.
3. The Canadian Memorial, St. Julien.
4. Hill 60, Queen Victoria's Rifles Memorial.
5. Tyne Cot Cemetery.
6. Tyne Cot Cemetery from Portico.
7. Sanctuary Wood, where rests Gilbert Talbot.
8. Keith Rae's Cross, Hooge.
9. A German Calvary, Passchendaele.
10. The Lille Gate to-day.
11. St. George's British Church, Ypres.
12. The rebuilt Cathedral, Ypres.
13. Ypres, the Grande Place.
14. Remains of Canal Lock 6, Spoil Bank.
15. A British Pill Box, Hill 60.
16. Hell Fire Corner, stone marking extreme limit of invaders' advance.
17. View from Kemmel Hill.
18. Lone Tree Crater, the "Pool of Peace."
19. Tubby conducting a Pilgrimage.
20. The Cenotaph : "We will remember them."

The three Series joined together as one film can also be supplied.

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DESPATCHES OF THE MONTH

Letters from Ireland, South Wales, the West Midlands and Northern Areas will appear next month.

From the Southern Area

SINCE news of the Southern Area last appeared in the JOURNAL there have been important changes on the staff. It is with great regret that we have to report losing our Area Secretary, Stuart Greenacre, who left us at the end of October to campaign in Northern Ireland and is now engaged in helping the work forward in Scotland. Padre Higham, from South America, has succeeded Brochner as Area Padre, with his headquarters at Mark V.

In December the Area held their Annual Festival at Southampton. This was embarked on with some trepidation, in view of the fact that so many of the members had attended the gathering at the Crystal Palace in the summer, and financial stringency made the question of transport difficult. Although, however, the numbers attending were somewhat disappointing, 250 members assembled at Highfield Church and afterwards at the University College, kindly placed at our disposal by the authorities. The Bishop of Southampton gave a most admirable address at the Service, which was also remarkable for its congregational singing. There is no doubt that the course adopted of circulating branches and groups with particulars of the hymns to be sung at the service, beforehand, had resulted in their practising and bringing the fruits of their practice with great success to the Service.

The principal Speaker on the Saturday evening, after an excellent feed in the University Refectory, was Sir Charles Harington, who spoke with great conviction. He was followed by a short address from Sir William Campion, who, with great skill, overcame difficulties he was suffering from through having been in the hands of the dentist.

After Celebrations of Communion on Sunday morning at Highfield and Bassett churches, Padre Higham and Padre Williams both preached on Toc H at the Morning Services. All those delegates who were able to remain over the Saturday night then assembled to a magnificent lunch at Mark V. Too high praise cannot be given to the hostellers in the Mark and the staff for their excellent arrangements and the generosity of the spread. In the afternoon we had a great Family Gathering at the University when Sir William Campion was the principal speaker, giving us a most inspiring talk on Toc H and the history of its progress in Western Australia.

Lady Forster was called on to speak on behalf of Lord Forster who was unfortunately prevented by illness from attending; Captain Radcliffe of the King's Own Lancashire Regiment, just returned from Rhodesia, spoke on Rhodesia; and representatives from the various Districts gave us information about the work of their units. "Billy" Williams then gave us a most excellent talk, so good that it was decided to close the proceedings down so that we could go away quietly to think over what he had told us.

Before the Festival broke up, all those present, including the L.W.H., proceeded to the War Memorial outside Mark V, and laid thereon a wreath presented by the Southampton District Committee. Prior to the main meeting on Saturday night Lady Campion talked to the representatives of the L.W.H. and their friends.

Southampton District

Progress has certainly been made in this District. Some exceedingly interesting District Committee meetings have been held where the members have really got down to the question of expansion, both internal and external. Routine reports were furnished by each unit on their ideas as to what was required and their criticisms. As a result of these discussions it was decided to appoint a District Jobmaster and to take up as a corporate job the training of men and women for a Children's Play Centre scheme which, it is hoped, will be later embarked on at the request of the City authorities. It has also been decided that each unit in the District shall endeavour to become masters of some special form of social service both by study and by practice.

A District Guest-night was held at the Dock House Branch on September 25, and was well attended, the Speaker being Dr. Freeman, Headmaster of Peter Symonds School, Winchester who spoke on the subject of "Energy."

The principal item of interest from this District is the expansion of the Seagoing Boys' Hostel which moves into its magnificent new premises in Brunswick Square on February 1, where it will be known as the Talbot House Sea-going Boys' Club. An anonymous donor gave the site which is admirably situated, and a very fine building has been put up as a result of the steady work of Toc H members in collecting subscriptions and donations, and the generosity of our friends in the neighbourhood, culminating in the grant of £2,500 by the Pilgrim Trust. The house has been designed to accommodate 48 boys and is fitted with every modern convenience while the artistic side has not suffered. The ground floor and basement contain a big lounge hall, dining-room, club-room and gymnasium. The first and second floors have bedroom accommodation, and a quiet room and a beautiful chapel on the top floor. The management of the Club has been vested in a sub-Committee of the Central Executive, under the Chairmanship of Dick Pennell, with Lord Forster as Deputy-Chairman. Captain Radcliffe, who first came into touch with Toc H at the depot of his regiment at Preston and was subsequently a member of the Bulawayo Branch, has now resigned from the Service and has been appointed Resident Warden where he will be assisted by the present staff. The Club will be formally opened on February 4, by Captain Sir Burton Chadwick, Deputy Master of the Honourable Company of Master Mariners, and will be dedicated by the Bishop of Southampton. Certain groups have been doing valuable work in collecting things for the house and interesting people in it. As this is one of the big corporate jobs of Toc H as a whole, it is hoped that units generally will also take an interest in the work. The cost of maintaining the new Hostel will naturally be greater than the old one, and the more interest that is aroused the easier it will be for the job to be carried on satisfactorily.

Isle of Wight District

The family spirit of Toc H in the island is very evident by the large attendance at the District Guest-night at Newport in October to welcome Padre Higham, and listen to his story of Toc H in South America. All units prepared ambitious programmes for Guest-nights during the winter which were successfully carried through, and members throughout the Island readily gave assistance in the All Island Hospital week in December. Prison Visiting at Parkhurst is a job being tackled by many members. One of the principal problems of the island is inter-group and branch visiting. The railway system is extraordinarily inadequate and the bus service usually stop at about 8 p.m. Although, therefore, it might be imagined that Toc H would be a closely-knit family in the island, it is far more difficult to make it so than on the mainland.

Channel Islands

Guernsey Branch is very much alive. In November they assisted Dr. Barnardo's Homes and raised £141 with their "Musical Boys." In November, Padre Higham visited them and dedicated their new Headquarters at 43a, High Street, and spoke at their Birthday Guest-night. The biggest job yet tackled by them, which has now been going for three months, is an Everyman's Club from 8 to 10 p.m. on Sunday evenings. The aim, which has certainly been attained, is keeping young men off the streets and giving them amusement and food for thought. Toc H supplies coffee and buns for which no charge is made, but those attending give what they can afford and it generally clears expenses. The attendance averages between 40 and 60 and 5 Toc H members supply the staff. In addition, *Guernsey* is supplying the man-power at a Poor Children's Party of about 400 children, where their job is "to keep organised disorder." The Branch regret to report that their Padre, Dean Carey, has left for Egypt. *Jersey*, unfortunately is not at present making much progress, but it is hoped that the example of *Guernsey* may be infectious.

Portsmouth District

About a dozen members from the Portsmouth ~~District~~ joined the Southern Area party in a pilgrimage to Poperinghe, and were fortunate in having G. H. Woolley, V.C., in charge.

The *Fareham* Group originated an admirable scheme by which all their members contributed to a Pilgrimage Fund, whether they actually participated or not. From time to time contributions were made anonymously to an honorary Treasurer to assist those who would otherwise have been unable to go on a visit, which has provided real inspiration to these members and reinforced their own contribution to the life of their unit. The Armistice Service organised by Toc H in the Garrison Church has now become an annual District event, attracting a very large general public. This service obviously meets a real local need and is much appreciated.

This District have been very fortunate in securing as their Chairman, Rear-Admiral G. O. Stephenson, C.M.G., whose energy and experience have already proved invaluable. Most units are growing steadily and the family spirit is being greatly strengthened.

Thames Valley District

Since the tale of Thames Valley was told last summer, *Marlow* and *Windsor* have received their Rushlights. Both are enjoying a healthy and active infancy. *Maidenhead* are rightly proud of their new home which shows what can be done with half an army-hut when sleeves are rolled up. Sadly in need of Padre themselves, they make periodic implosions on *Windsor*, whose meetings resemble a Lambeth Conference very much alive. We wish their excellent team of Padres was more fairly spread throughout the ~~district~~. Our sympathy goes out to *High Wycombe*, who have had to give up their quarters at the "Black Swan," an ancient "pub" condemned, but not demolished. We have always liked the idea of Toc H putting to good purpose something for which the City Fathers found no further use. Thanks are due to *Beaconsfield* for loaning us Ian Hay as District Pilot and to *Slough* for showing us what Toc H can do on Sunday nights when the will is there. An average attendance at these weekly meetings of 180 young lads from the Government Instructional Centre at Slough is something accomplished and we must hear more of this venture of faith. The *Eton College* group seems to be rather "lying doggo" in Haworth's absence, but so long as Giles is there we do not worry over-much. The Light at *Englefield Green* has flickered in a rather gusty year, but we think it will have a better chance at *Staines*, where the help of the Englefield Green team will be of great value in the early days. *Reading* is envied for many reasons—as our only Branch, for their very lovely chapel, and for their branch of L.W.H. about which we heard great things at the meeting at Maidenhead on January 21. We are awaiting with special interest the results of their scheme for the provision of allotments for the unemployed. It is a pioneer job in the Thames Valley which might well be extended.

Oxford District

The Oxford ~~District~~ which was recently separated from the Thames Valley District is finding District work very difficult. Their handicap is due to the fact that the officers have to be drawn from the Oxford Branch, which, although very flourishing, has an immense problem of its own in trying to keep touch with all those coming up to the University from the Schools Section of Toc H. It is probable, therefore, that they will have shortly to be reabsorbed into the Thames Valley District.

Oxford survived another October implosion of Undergraduates and secured a really good bunch of new men. Knox Shaw, the Radcliffe Astronomer who has fathered the Branch ever since he arrived there from Egypt, has been compelled to resign his Chairmanship, but has been succeeded by Captain D'Arcy Dalton who served in the War; is a great authority on Old Oxford and a keen enthusiast about "field-paths" and Youth Hostels. He is very popular with both City and 'Varsity. Vic Martin, who is probably the oldest Oxford member, is still the mainstay

of everything, and under his direction a really excellent "Dug-out Supper" was organised on November 28. Tin hats, bully beef, candle-lights, sacking hangings, and Woolworth mice making appearances on the trestle tables at intervals. Alex Jordan of Coventry led the Community singing in a suitable form of "songs that won the war," many never printed and half forgotten. This effort is being repeated at *Wallingford* shortly. The main corporate jobs continue to be Wingfield Hospital, Cowley Road Workhouse and Hospital, and the Church Army home.

Cowley, the centre of the Morris works, has its own grope now hived off from Oxford City, with about dozen members. It has not so far been successful in securing permanent quarters or in attracting new people from Cowley, but that is only a matter of time, as the enthusiasm is there. *Witney*, the blanket town, has at last got under way, following a successful meeting there on November 17. They are showing initiative at the moment by organising the Town's reception of the Prince of Wales' appeal on the 27th. On November 9, the District Pilot, District Organiser, and District Secretary, accompanied by a Basingstoke member, who according to Wally the Pilot "came to see fair play," imploded on the *Andover* Group, and all three afterwards talked, fortunately at different times, and Andover stood up to it very well.

Bournemouth and East Dorset District

Since the last news the East Dorset and Bournemouth Districts, near neighbours, have held a combined District Birthday at Wimborne. A Thanksgiving in the Minster began the evening—an inspiring service at which Padre Brochner preached. The Masonic Hall was crowded for the Guest Night afterwards. Tubby's brother led the meeting, and a fine talk was given by the new Area Padre (Padre Higham) who took the place at the last moment of Padre Owen Watkins, who was unhappily on the sick list.

In the East Dorset District training week-ends have been held, with good results in better team work. *Swanage* did good service at Christmas by raising about £50 and attending to over 100 necessitous cases. Finally the District has added *Verwood* Group to its family.

The House at *Bournemouth* has now been taken over by Toc H at the request of the Gordon Boys Messenger Service, and is the Headquarters of the local Branch and the District. It is an extraordinarily comfortable house, admirably run, and makes a fine centre for Toc H members to come there from all parts of the country for holiday-making. About 60 members have thus spent their holidays there since August last, admirably looked after by the hostellers, who also have the job of caring for the Gordon boy apprentices who live there with them.

One new group at *Christchurch* is firmly on its feet and contacts are reported at several other places. Throughout the District five healthy clubs for boys are being run and innumerable other jobs are being faithfully carried out. In particular, the Club for deaf and dumb at Bournemouth is worthy of special mention, as are the efforts of various units for poor kiddies at Christmas time. The virile District Magazine has now blossomed forth into an 8-page effort after two years of laborious production by hand-duplicating. *Charlbury* grope, a small village in the neighbourhood, hopes to link on as a wing of Witney. Bill Edwards, the Benson postman, is doing fine pioneer work for Toc H in the neighbourhood of *Wallingford* and particularly in connection with the Home run by St. Martin-in-the-Fields. *Abingdon* keeps very much to itself. It seems to be doing a certain amount of jobs, but its meetings are poorly attended.

North Hampshire District

The first District Committee meeting of this new provisional district was held on August 27, all units being represented, except *Aldershot*. This first District Guest-night held at *Hartley Wintney* in September was a great success, with Pat Leonard as principal guest. Howard Dunnett, their secretary, was largely instrumental in putting up such a good show. At the end of October another District Guest-night was held at *Aldershot*, with Major-General Sir Reginald May, Commandant of the Royal Military College, Sandhurst, as chief guest.

THE FAMILY OVERSEAS

South Africa and Rhodesia

DOUGLAS Group is finding a wealth of inspiration from its guard of the Provincial Lamp for six months. The lamp is to be housed for half the time in the Dutch Reformed Church and in the Anglican Church for the remainder of the term. Good meetings with excellent attendances are now the rule, especially as the Jobbie has instructions to prevent them becoming "serious, stodgy, and staid." One job of value is the undertaking to provide five pounds towards the salary for a District Nurse, as Douglas is devoid of any hospital facilities. *Natal* is finding it necessary to begin decentralisation. Already there are three districts with their committees, Coastal, Midlands, and Zululand, with two potential districts around *Ladysmith*—whose "Siege" Lamp was lit recently by Neville Talbot—and *Ixopo*, whose lamp was lit almost at the same time by the donor. A school of Navigation attended by representatives from fifteen units has just finished its term of eight sessions, with a consequent stimulating effect on the life of the Province. A refresher course in 1932 will continue the good work. In the *JOURNAL* for December a note was made of the attempt of the *Broken Hill* Branch to stop the chit system to which much of the improvidence in the territory is traceable. It is pleasing to be able to record that *N'dola* Group took up the agitation, and now all local hotels and bars have from December 1 abolished the system unanimously, C.O.D. ! *N'kana* combined with the Rovers in October to lighten the pockets of the public by a fête on what is described as the Boarding House Square. The General Salute by Scout buglers at 2.30 opened the proceedings, that were kept going by an enthusiastic crowd until midnight. The closure was applied at that hour not by flagging of energies but by the dawn of Sunday morning. The outcome of it all was a nett profit of £30. After reading those pages of our contemporary the *COMPASS* that are devoted to reports of activities from the Branches and Groups in the Union and Rhodesia, one impression arises, and that is the extraordinary amount of unit implosions, in a country where travelling is not the easiest pastime. To these visits the health of Toc H in South Africa is rightly attributed, a splendid example to all units.

South America

Valparaiso and *Santiago* Branches met in solemn conclave in the early days of April, 1931, at Valparaiso to get the aims and ideals of Toc H clear before them, and to take thought for the more efficient working of the movement in their units. The conference according to the calendar was a considerable time ago, but the questions raised are those that every unit must have to face at some time, so a résumé of the conference will be both pertinent and up to date. On the question of jobs some points crystallised out as follows:—(a) the worker is more important to us than the job ; (b) the motive is the main thing to attend to. A humble job done from a high motive counts more than an imposing mass of scrap work ; (c) a man's first duty is to his profession or trade and his dependents, but, if that remains his first and last duty, he is less than a full-sized man ; (d) Toc H aims not at merely occasional jobs of service, but a life lit up with the Toc H spirit. It was then submitted that many were now joining Toc H as a means of social advancement, and doing jobs because it was "the thing," which, as the report goes, rather flummoxed the conference.

Padre Couch, in his innings, said that men must come into Toc H as learners and definitely not as teachers, and that the first thing we have to learn is not what we think that we mean by religion, or what we see in religion, but what religion really is. But Toc H is different from all other organisations because the members are not met together primarily to do things. That can be left to the experts. To offer to do things such as run clubs, merely because you are a

Toc H'er, is an insult to the organisation concerned. The primary reason for getting together is to share together in a family life and to spread the family spirit. Why do we emphasise this family idea? Because we simply cannot get on in life without understanding between man and man. There is so much selfishness and bad feeling in the world that it is most desperately needed, and we in Toc H are pledged to try and put into practice the law of love. In Toc H we do not look for perfection of individual character, but we do look for an overwhelming exhibition of love. To that end, initiated members must not think that they have reached a stage where no further effort is called for, but they can only maintain the spirit of Toc H by constant aiming at the principles of the four points of the compass. If possible, it was said, gather together a small bunch of blokes who have some knowledge of their God, and understand something of the Sacrifice on Calvary. These will be the men who do things without having to ask the Jobmaster what to do. They will be like the Apostles, who, when endued with the life and power of God the Holy Ghost, went out among men and turned the world upside down. We must be their imitators and attempt, even in an insignificant way, to bring men back to God.

Australia

All news from South Australia has the Christmas Cheer effort at bottom, so we reprint the editorial comments from the *MAGPIE*, the South Australian supplement to the *LINK*, for although the job by now is finished, the spirit so created lives on, and is not that the aim of a Toc H job.

"The task does not lack size, and we must acknowledge that without the assistance we have received, and will receive from many men and women, we could never have undertaken it along the present lines. The wonderful concert at West's showed how ready and willing folk are to come forward to help us to help others. The Carnival at Victoria Park Racecourse was equally successful, thanks to the energetic ladies who assisted us. The Carnival was the biggest and most successful of its kind that has been held in Adelaide. Over eight thousand were present, and the sum made for Christmas Cheer promises to reach £250. His Excellency the Governor was present and walked around amongst the crowd enjoying all the fun. Punch and Judy, the tulip gardens, ponies and donkeys, the slippery dip, the dancers, the police horsemen, and many other attractions kept all who attended busily going from place to place. Aeroplanes flew overhead, and dropped streamers and small toys on the crowd. Christmas Cheer has kept every jobmaster busy, and all members active, and has provided a wonderful way for us, along which we can pay rent for our room on earth. There is, however, a lot more to be done in the next two or three weeks, and it's a case of all hands on deck—and be careful they aren't idle ones, or they may get trodden on in the rush!"

Payneham Branch in November held a Vigil in the beautiful little Soldiers' Memorial Chapel of St. Peters. It was a great success, the night being divided into periods of half hours, all of which were filled by members and probationers, who took it in turn to take guard. Continuous intercession was maintained for Christmas Cheer, Toc H, and the needs of men and women in general. At 9 p.m. the Ceremony of Light was taken with about half a dozen members present, after which the Light was kept burning. A handbook, compiled by the State chaplain, containing material for intercession, meditation, and prayer, was used by those participating. Most of the time there were three or four present, even at 3 and 4 a.m., and all stayed much longer than their promised half hours. The Branch Executive acted as stewards for a period of two hours each, just to see that all went right. At 8 a.m. the remaining watchers attended Holy Communion in the church along with the usual worshippers. A feature of the Vigil was the reverent and earnest way in which all took part. "To listen now and always to the voice of God," says the Main Resolution. No better opportunity, nor any better setting, can be imagined for seeking to hear the voice of God than a Vigil.

Canada

"We are again this winter operating a club—'Everyman's Club'—in a down town quarter for the use of the single unemployed man, on the lines of the Old House. It contains in the basement a Recreation Room where cards and games may be played, a barber's shop, properly fitted with chair and electrical dryers. Free of charge, a real haircut can be had from a real live professional barber (supplied by the Barbers' Union—one man per night, six nights a week), no army crops with horse-shears here! On the first floor a kitchen, general room with a piano, and radio in the offing, and dining-room where nightly coffee and sandwiches are given out (these men are sheltered and fed by the city; what they get in food from us is extra). On the second floor is a reading and writing-room, with free notepaper and envelopes, and free postage. A very fine collection of books has been donated by the Public Library. There is also a lounge room with magazines, periodicals, newspapers, and a gramophone, and another room where twice a week clothing is given out (with careful check). Clothing new or second hand is given, stolen, scrounged, won, or any other legitimate way of collecting from all possible places and persons. On to the top we go—this floor contains the crowning feature, a complete beautiful little chapel, where prayers are conducted by a layman (prayers absolutely optional), and a fine attendance is nightly registered. Each unit of Toc H Toronto takes a night each and supply a captain and five of a crew to run the show."—From a letter to Sawbones from Jim Newton, Mark II C Toronto.

In the September number of the JOURNAL mention was made of the problem of lack of contact between units in Canada. A Canadian journal was suggested, but without funds and with no H.Q. it was voted impossible, but *Ontario* have taken the lead with "The Northern Light," the Toc H Ontario Newsletter, which is designed for the instruction of the membership both in and outside its area. It is hoped that other areas will follow suit with duplicated newsletters, whose interchange will bind Toc H in Canada more firmly together for the strengthening of the movement. It is a perilous business this magazine idea, but the editor is an old boy of Dr. Hamilton Fyfe's, who is now principal of Queen's, Kingston. Tubby and Pat have given the venture their "bon voyage," to which we add our wishes for a growing circulation.

India

"We did not allow him to work too hard, for he clearly needed a holiday," said the *Simla-Delhi* Group, when Bobs Ford came to Simla for a fortnight's rest. So on arrival he was told that he would have only to preach the following day, celebrate at a corporate communion service, talk at a Guest-night, and accompany some guests and probationers on a walk out to Mashobra, about seven miles from Simla, which last did not materialise, but he had to stay with three hosts in that short time. He left much refreshed, having experienced a drenching almost every other day, and a view of the snows only once. The annual treat for the children of the Mayo School took place without untoward incident, or frantic messages down to the base for more supplies, and a long felt want in Simla was satisfied by the organisation of a Badminton Tournament. The pilot of the *Lahore* Group reports the spread of Toc H into very remote parts, for, on a long holiday trek to Leh on the borders of Tibet, and near to the uppermost reaches of the Indus, he found a live interest in Toc H among the members of the Moravian Mission there. On his way through Srinagar, he addressed about sixty people on Toc H and left literature with them. *Karachi* Group organised the 'Tic Toc Revels' as their team job for October, at which a nett profit of Rs. 1,000 was made, which goes towards the improvement of the Howard Institute, and followed that up with a heavy defeat of the motion, after debate, that bachelors should be taxed. Congratulations to the *Peshawar* Group now recognised as a wing, the youngest of an ever growing family, but a witness to the virility of that family."

Melanesia

Alwyn Watkins writes to Geof. Martin :—

"I suppose you know where Papua is? Well I didn't, or rather I had some hazy idea that it was due north of Australia but beyond this, and that Port Moresby was its capital, I was lost. However, it offered new fields and pastures, and so I sailed knowing no more than I have just described. Whether Port Moresby was north, south, east, or west of the island I couldn't have told you, nor did I care—all I wanted was adventure—and, to a certain extent, I received my share. My first impressions of the place were far from favourable, as I expect I thought it would be a miniature Honolulu—it wasn't. However, for all its hardships and discomforts it grows on one and is hard to leave. My first job here was in the Department of the Government Secretary, but later I was moved up a step to the relieving staff, on which staff I have been ever since. Our little section must be prepared at any time to take over from any of the other fellows who go away on leave or through some cause have to leave their jobs. However, we don't mind this a bit for some of the jobs are filled with excitement from beginning to end. One day my boss called me up and said, 'You're to leave at daylight to-morrow for Popo; you had better go now and make arrangements.' The boat which took me down the coast was only going as far as a place called Yule Island, and from there I had to cross to the mainland in a canoe and then walk some seventy-five miles to reach my objective. I might say here that all the travelling is done on foot because of the heavy jungle-like growth, so imagine me without no one for company but my native policeman, cook boy, personal attendant, etc., and a number of porters which I recruited from a nearby village, setting out on this trip over country I have never seen before. The first day out I covered some twenty-seven miles and arrived at a place called Kivori where I spent the night. Kivori is on the eastern side of Cape Possession, west of Port Moresby, and is one of the many nasty corners along our coast. The beach at low tide is only about twelve yards wide and at high tide it is covered with about seven feet of water with high cliffs all the way for some fourteen miles. It was necessary at this point to find out just how the tide was in order to set out at the beginning of the ebb on the next day. I sent for my corporal and told him to find out whether the tide was coming in or going out at that moment, and away he went. About twenty minutes later he came back and said: 'Yes, Taba-bada.' 'Yes, what?' I said. 'Yes please,' replied that worthy member of the force. Anyway, next morning at 4 a.m. I set out on the second stage of my journey, and rounded the cape. The rest of the trip was made in a double canoe in which we put out to sea. On the third day I headed straight inland over a large swamp, and finally climbing from sea level to some 1,500 feet to Popo, so ended my first trip on patrol. Since then and for nine months afterwards I was at this station, and have covered some 780 miles on foot, patrolling up and down the great country from Orokola to Yule Island, holding native courts, chasing murderers all over the countryside, and doing general patrol work."

Leeward Isles

A London member writes: "I have received a long letter from 'Bobbie' Burns, one-time Secretary of *Jamaica* Toc H and now in Port-au-Prince, Haiti. 'Bobbie' is one of a very small colony of Englishmen in the island of Haiti, which he describes as beautiful as to the provision of nature and rather less so in regard to the manners and customs of the people. The Armistice Day silence was observed in the Shell Co.'s Installation in Port-au-Prince, followed by some Toc H prayers and a few words on the need for peace. Touch with the Family of Toc H is maintained by correspondence and through the *JOURNAL*. The latter passes through many hands and has brought new friends to whom the Movement has hitherto been unknown, including a Padre who has for thirty years been a missionary there."